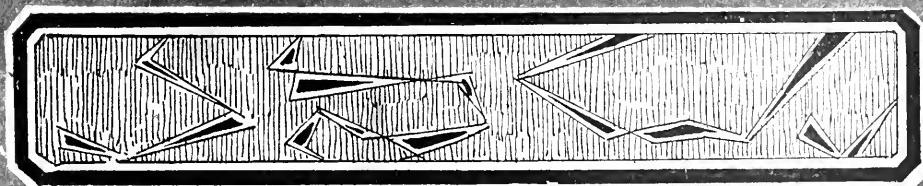


IMPROVEMENT ERA

Vol. XVII

MAY, 1914

No. 7



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF
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Peace

Peace, peace, throughout the wide world, peace.
Cease, cease, ye raving war gods, cease!
What mean these cries of blood and war,
These strikes, this turmoil near and far?
Look to the west and you shall see
The Dragon War King bend his knee,
While in the east, so clear and bright,
The Shepherd's star sends forth its light.

Oh, Dragon War King, thou must fall,
Thy bloody voice must cease its call,
Thy doom has come, thy day is o'er,
Thy head shall bend to rise no more.
The time is ripe, and on this earth
The Day of Peace has had its birth.
Now race to race its own shall give,
And all in brotherhood shall live.

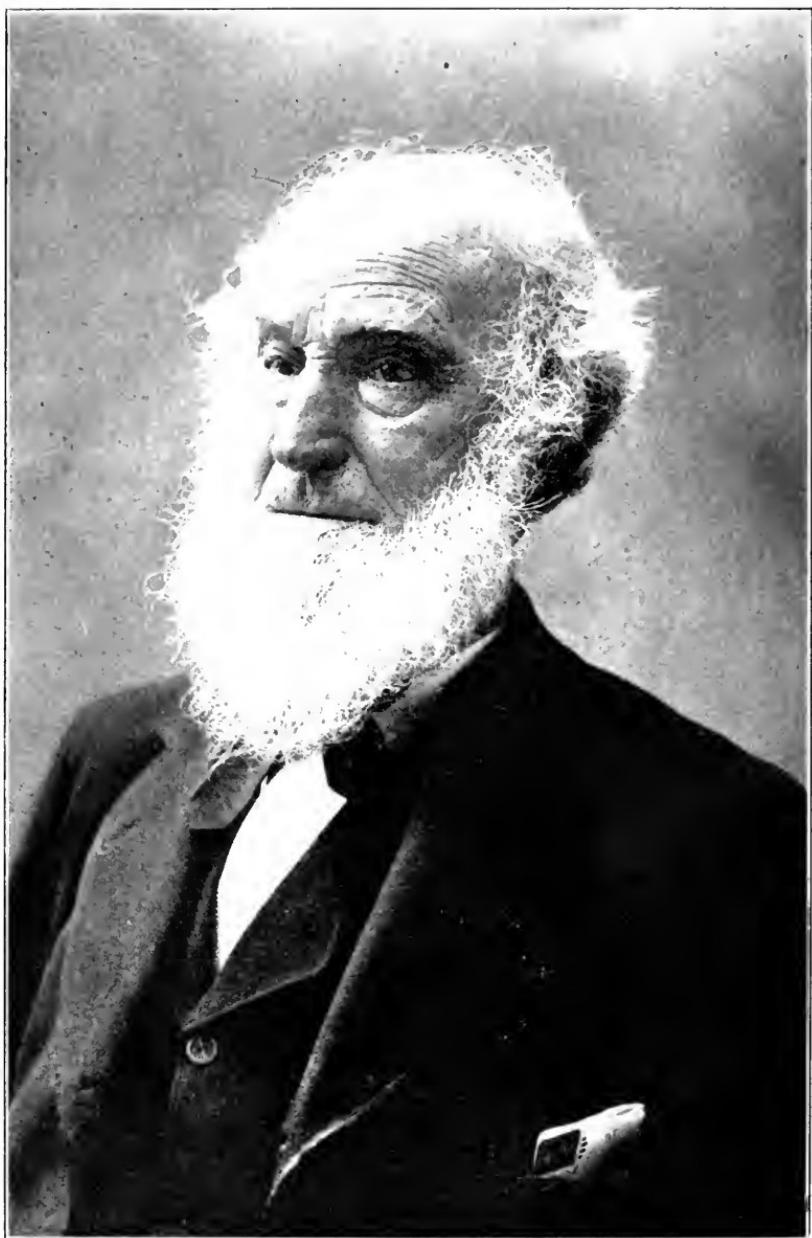
Turn to the east and, rising there,
Behold the Shepherd's star so fair.
How sweet, how tranquil, how serene,
It casts afar its shining sheen.
Lo, angel voices sing again:
"Peace to the earth, good will to men;"
And Christ at last doth reign as King.
Hark! how the lingering echoes ring.

"Peace to the earth, to man good will."
With joy each loving heart shall thrill,
And charity and mercy beam,
For right and justice reign supreme.
All flesh doth know 'tis crime to kill
E'en firecest beast, for God doth will
That sin upon this earth shall cease,
That all shall know the joy of Peace.

Oh, nations, look ye to the day,
When armies gathered for the fray
Shall turn in peace each to his way,
For harmony and love hold sway.
Long have we heard the battle cry,
And watched our loved ones fall and die,
Long have our souls with grief been wrung,
While bravest hearts those war-songs sung.

Oh, God of Peace, who reigns on high,
To us, thy children, now draw nigh;
Thy promise unto us is given
Of peace on earth as well as heaven.
Oh, hear our prayers, nor turn away,
Let peace and right now come to stay,
Let wickedness and evil cease,
Send, Father, to thy children peace.

LAURA MOENCH JENKINS



MAJOR J. H. GILBERT

The principal compositor on the first edition of the Book of Mormon. He was born in Richmond, New York, in 1803, and died in Palmyra, N. Y., January 26, 1895, aged 92 years, 10 months. The photo was taken in his 91st year. See "Editors' Table," in this number of the ERA.

IMPROVEMENT ERA

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Loud Laughter a Sin

PROF. N. L. NELSON, OF THE WEBER ACADEMY.

"Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and light mindedness, and from all your wicked doings. * * * Cast away your idle thoughts and your excess of laughter far from you. * * * do these things with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance."—Doc. and Cov., 88:121, 69; 59:15.

It is now forty years since I first read these passages and wondered that the Lord should condemn so innocent and, to me, so admirable a thing as hearty laughter. I am afraid that as a boy the meaning of "glad heart and cheerful countenance," which the Lord offers as a substitute, did not strike my attention, and certainly no one ever pointed it out to me. I fear also that, by the law of contrast, my mind jumped to the opposite extreme; interpreting as pleasing to heaven the groaning heart and the long, drooping countenance—like that of old Brother Moody and old Sister Gloom who, although they were among the first to accept "Mormonism," failed to slough and leave behind them in the old country the sour and solemn shams of sectarianism.

As a consequence, the years from twelve to eighteen, which mark the hoodlum epoch in my career, were years of rebellion and defiance. I had not read Milton's "L' Allegro," but had it come within my ken, I should certainly have approved this stanza:

"Haste thee, nymph, and bring with thee
Jest and youthful Jolity,
Imps and cranks and wanton wiles,
Nods and becks and wreathed smiles, * * *
Sport that wrinkled care derides,
Laughter holding both his sides."

As it was, the hero of that silly epoch, the incarnation of my

boyish idea of good-fellowship, was a certain rotund youth, somewhat older than I, whose booming laughter on Morgan's corner reverberated to the farthest limits of the village, and was the signal for the gathering of the "crowd," even at the expense of chores, Sabbath meeting, Sunday schools,—what not.

Then came three years at the Brigham Young Academy, during which I gradually came to feel the meaning in Goldsmith's fine phrase:

"The loud laugh which speaks the vacant mind."

And with that perception came back my child-reverence for the word of God; but while I thus learned to hold sacred again the text that much laughter is sin, it was not true to me till it became true; by which statement, I desire merely to affirm that no moral truth is true, merely because it is apprehended by the intellect; it becomes true only to the extent that it stirs the emotions and energizes the will—to the extent that one feels the force of its message, and is ready to help carry it out.

Now it is precisely because of this last consideration, *viz.*, that within very late years I have come to feel strongly on this subject, that I am now writing this article in the sincere hope that it may help the wave of reform already started in the direction of suppressing loud laughter.

First, then, let us try to realize wherein the boisterous laugh is sinful. Perhaps I cannot do better than tell how I came to see the matter as I do today.

In the Sermon on the Mount, Christ declares that whoever shall say to his brother, "Thou fool," shall be in danger of hell fire; and yet He himself did not hesitate to use the epithet on various occasions. In like manner the expression is very common among mankind today. "You precious little fool!" says the fond mother in reproofing her boy. "You poor, dear fool!" exclaims the young lady, as she puts her arms around her reconciled lover. "Fool that I was!" is the way we frequently castigate ourselves.

What then? Are these various persons in danger of hell fire? Manifestly not. If there is no hell fire in the heart, then no manner of word we may chance to utter is fated to help us along that dismal journey. But suppose, "Thou fool" is the overflowing of bitterness, and hate—or "thou devil, thou liar, thou skunk, thou thief," or any other epithet: the particular kind of expression is not material. The word then becomes the audible sign, the index-finger, pointing to a negative soul, one that will not forgive; and for such a soul there is no other outcome than hell fire, even though the heavens weep at his fall.

And so of loud laughter. In the case—let us say—of Brother Maeser,—for among my delightful recollections of the great teacher are two or three occasions when he went almost into

convulsions,—the ringing laugh meant nothing worse than the sweeping out of the dusty cobwebs of care and worry, and perhaps a physical reinvigoration of his circulation from lungs to finger tips. But allowing for such instances, as notable exceptions, what does the loud laugh stand for, as a rule?

"The vacant mind," says Goldsmith. But no vacant mind is long empty—trust the devil for that. And therein lies the sin. It is not the laugh but what it stands for—light mindedness, frivolity, coarseness, irreverence,—in a word, the carnal or animal plane of being, as contrasted with the spiritual,—the spirit of Babylon, as opposed to the spirit of Zion—that comes under condemnation. As elsewhere in holy writ, so also here, the Lord does not name the neglected soil which is the real essence of the evil, but selects for rebuke the tallest of the weeds which grow out of it; weeds which overshadow and choke out the spiritual virtues. For is not uncontrolled laughter the rampant note, the almost invariable sign and accompaniment, of earthiness, wherever humans congregate:

On the street corner, or other hoodlum rendezvous, and in the saloon, human voices are coarsened by ribaldry, even as they are first loosened by grog. Naturally all decent men and women condemn the excessive laughter of such places; but what of the noise and almost reckless abandon of our dances and other social gatherings?

"Perfectly innocent," you say. Perhaps so; but even at that, not very cultured, to judge only by human standards of conduct; and when measured by the scriptural criterion of what a Latter-day Saint gathering should be, they all come under the condemnation, quoted at the head of this article. Pleasure—garish, flaunting, unrestrained—is both solo and chorus: you shall listen in vain for the subdued, spiritual pulsations of joy.

It is, of course, to be expected that the secular schools in our midst will reflect young America in all its rudeness and rowdiness—and we are not disappointed. If our Church schools have one distinctive mission, it is to restrain and subordinate this obstreperous naturalness to the gentleness and subdued refinement of the spiritual.

Do they succeed? Let us be charitable, and say they try. As a matter of fact, worldliness reigns there all but supreme—mainly, perhaps, because worldliness enters under almost every cap and hood. Babylon, so far from being absent, surges in, both by doors and windows, and occasionally—as at basket-ball meets—Pandemonium! But of this aspect of my theme, I shall have something to say in another article.

There remain for consideration our Sabbath meetings. Here, surely, if anywhere, we might rest content to let "good-enough alone!" Where else in all the world shall we find evidence in

congregations of so vital, so living a faith—congregations made up equally of men and women, old and young? And as to our Sunday school system, it is pretty safe to affirm that it has no peer in all the world.

But the rule of “letting good-enough alone,” finds no place in the economy of the Church of Jesus Christ of Latter-day Saints. The emphasis may shift now to this branch of endeavor, now to that; but all alike are amenable to the law of eternal progress. Moreover, it is precisely this aspect, our Sabbath gatherings, that is the objective point of my essay.

There was a time within my memory when the condemnation of the Lord as to excessive laughter and kindred conduct, was applicable, in its rawest sense, both to our Sabbath meetings and to our Sunday schools. Since then we have made notable progress. We are even making headway in subduing levity among the young, as expressed in gum-chewing, giggling, nudging and so on. In many of our churches, the audible talk indulged in before and after services, is being subdued to whispers; and—are there a few houses of worship where it has ceased altogether? One might well travel a hundred miles to be present and feel the sensation of such a religious assembly!

In our Sunday schools, it would probably be asking too much of self-restraint, to expect the reverential silence and decorum belonging to the Sabbath day. These youngsters are full of wriggling, squirming, bubbling ideas which, apparently, must find vent, especially during pauses in the exercises.

But what of grown-ups, to whom silence is surely not a hardship? Do such questions as these need to pass in a worshiping assembly? “How is your wife and family? Heard lately from the missionary? How are your beets coming on? Got plenty of water down your way? How many turkeys are you hatching? Say, what about that joke on Bill Brown?” and so on.

Of course, no harm is meant, and morally no harm is done. On the contrary, measured by human standards, such communications are born out of pure neighborliness, and do much to cement good feeling in a community. The sin, if sin there be, is against the spirit of the Sabbath day. It is merely that of the social spirit obtruding upon and completely overshadowing the religious.

It seems hard to affirm such a thing, but really, “visiting” in the Lord’s house on the Sabbath day is the same sin which, unrestrained, flaunts itself during week days in unseemliness and loud laughter; the same old weed of worldliness, not uprooted, merely hacked off, and ready to grow more lusty with all the vitality of its tribe. In other words, it is the complete absence of the feeling, “This is a sacred day—this is a holy place!” the complete absence of the wonder, reverence, and awe which Moses felt in the presence of the burning bush. Where the spirit of

Wednesday so prevades the Church on Sunday, no singing by the choir however soulful, no invocation however fervent, no sacramental service however appealing toward Gethsemane, no sermon however warm and eloquent,—will serve to bring us out of the world and into the Kingdom of God; for the simple reason that all the services are under the same handicap as the worshippers—the blighting spirit of worldliness.

Are you convinced, gentle reader? Have I interpreted justly the words quoted at the head of this article? If what I have urged is merely clear to your mind, then the Lord's condemnation of laughter is not yet true to you. If in your bosom there is the faintest ghost of remonstrance, such as: "Well, I don't believe in being long-faced—I believe in being natural on Sundays"—then, though your intellect may have been reached, yet deep down in your soul you do not yet believe it is true.

Let me therefore try again:

"Man is," says the Book of Mormon, "that he may have joy." Here in seven words we have the meaning and purpose of life. A hundred volumes in theology and philosophy could not make it plainer; and were the divinity of this book challenged, I should content myself by quoting these seven words in refutation.

Man was born into pre-existence, and born again into mortal probation, and is to be born anew into spiritual life,—in short, is now passing the cycle between the eternities—for one sole purpose, that he may have joy. If, therefore, he fails ultimately to get joy, he is a spiritual bankrupt—a stalk of wheat that promise well, but ended in smut!

Please note that the Lord says nothing of pleasure. He neither affirms it as good, nor denies it as evil. Pleasure is, indeed, innocent in itself; but it contributes powerfully to the salvation or the damnation of man, according as it is used rightly or abused. Pleasure may be compared to the greenness or succulence common to two stalks of wheat growing side by side; in one case yielding a full, golden-headed fruitage of life, in the other culminating in the smut of license, sin, and death.

We have here, then, two ideas which, though somewhat related in meaning, are yet as distinctly different as the spirit and the body. I care not that the dictionary makes joy and pleasure overlap—let the lexicographer take his place behind the thinker. Joy is the spirit animating the "glad heart and cheerful countenance," just as pleasure is the spirit behind loud laughter. And—let us not forget—man is, that he may have joy.

Joy is one of the gifts of the Spirit—the second of the trinity, love, joy, peace. It is, therefore, of the essence of spirit, and warms and cheers the soul, even as its coarser counterpart runs riot through the body. Joy may be defined as the exhilaration we

experience whenever, through our own inner exertion, we feel ourselves rising. Pleasure is the sensation we feel on letting loose and falling. Joy has been well called the truth-surprise, for it attends every achievement over obstacles, whether physical, intellectual, moral, social, or spiritual, and invariably involves self-sacrifice, either in the nature of soul-exertion, or of self-denial, or self-crucifixion. Pleasure, on the contrary, comes sometimes from the absence of self-sacrifice, in which case we call it ease; or from the active gratification of self, when we call it indulgence.

Measured by intensity and duration, the contrast is still greater. Pleasure is transitory at best, and if over indulged, leads quickly to satiety and disgust.

"For pleasures are like poppies spread,
You seize the flower, the bloom is shed.
Or like the snow falls in the river.
A moment white, then gone forever."

Joy, on the contrary, is cumulative and eternal. It begins to warm and cheer with our first conquest of self, and continues to grow brighter till the soul becomes self-radiant. Joy is consequently both the incentive and the reward of virtue; and the measure of our joy is the measure of Heaven within us, as surely as the light in the bulb measures the current.

Consider, then, these two lines of incentive: joy on the one side appealing to the soul; and license on the other, appealing to the body; with pleasure between the two, feeding each or either according to the attitude of the mind. While there is soul-communion direct with the great Source of all joy, yet on the whole to taboo pleasure in order to enhance joy is to make the mistake of the hermit,—a mistake which yields only asceticism (or vinegarism); on the other hand, to make pleasure an end in itself, is forever to lose joy, and win only the apples of Sodom in the end.

Pleasure was surely intended by the Lord to be used rightly; which means that it must at every step be transmuted into joy; for instance, the pleasures of eating and drinking must stop the moment they subserve the joy of health and physical achievement, and the pleasures of rest, when power to work is restored. So also the pleasures of sex—confessedly the greatest of all pleasures—must yield to and be transmuted into the joy of offspring. Moreover, all pleasures should yield to and be tempered by the joy of gratitude to the Giver of all life.

It follows, therefore, that joy, not pleasure, must ever be the measure and criterion of what man may do and yet retain the benediction of Heaven. Now the most unalloyed of all joys is one not related in any manner to pleasure. I refer to the joy of

spiritual communion. This is the joy experienced in the Temple of the Lord. It is the joy we should also feel in every Sabbath meeting.

"If thine eye be single [to the glory of God] thy body shall be full of light,"—there is the formula for winning this joy; a formula that can no more fail than can light to enter a house, if the blind is drawn.

Perhaps it would be expecting too much to hope for a joy in Sabbath services as deep and soul-satisfying as that which one feels in the Temple; but the reason lies in our worldliness, not in God's unwillingness to bless us.

It is this matchless joy, this silent communion with the Infinite, that we should get before all things else on the Sabbath day. To realize how far we fall short of our privileges and blessings—how far we have substituted mere worldly sociability for the atmosphere of Heaven itself, we have only to read what the Lord says about the proper observance of the Sabbath day:

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

"Verily, this is fasting and prayer; or in other words, rejoicing and prayer.

"And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance;

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours."

Permit me to emphasize the joy aspect of this fine passage. On the Sabbath day, no work is to be done, save only the preparing of food; and this is to be done so simply as to be purely mechanical; *i. e.*, as not to break into our "singleness of heart" toward God, or the silent communion of our spirits with the Source of all joy and peace. Such undivided communion is called "perfect fasting;" that is to say, the complete absence of worldliness or the pleasure-aspect of life. It is also called "fasting and prayer; in other words, rejoicing and prayer."

It is this spiritualized rejoicing and prayer, this pure joy

borne in upon our hearts,—as if the Lord's house were filled with the subtle aroma of Heaven's own atmosphere, that is sometimes so sadly wanting in our meetings, and ever will be, until a deeper reverence for the day and the place shall fill our hearts.

How shall we begin to make the change?

First, let every secular gathering, political or social,—every noisy or worldly conclave,—be provided for in a separate hall, that when we enter the sacred portals of our houses of worship, we shall not be surrounded by unhallowed ghosts of what was said and done upon a recent occasion.

In the second place, make the Church beautiful, and keep it scrupulously clean. With paint and kalsomine, wipe out the last fingermark of levity and irreverence; let the walls and the furniture overawe with their very chasteness the ribald and the vandal. Where paint and jack-plane fail to obliterate the past, let new furniture be put in. Let every aisle be carpeted, every window furnished with shade or curtain. Burn all the marred and tattered songbooks, and let the organ be the best and the richest-toned in the ward. Remove all pictures from the walls, save those with deep, earnest motives.

Nor should the outside be less carefully looked after. Let a neat fence enclose the Church, and let no broken picket remain beyond a week. Let lawns, shrubs and trees take the place of the weeds and unspeakables, which now too often litter the yard. Let the toilets be immaculate, even if they must be scrubbed and white-washed daily.

But, thank the Lord, there is already less and less need in Zion for such admonitions.

The other aspect of reverence is more serious, for it pertains to ourselves, the worshipers. If we are really living the devout lives we have covenanted to live, it will be a very easy matter to subdue an idle habit of worldliness in manner and speech on the Sabbath day. And, even though we lack the emotion of reverence, yet, if we feel a desire to gain this power, we can all assume the outward mien of it, with but little inconvenience; and such is the interchangeableness of attitude and emotion, that by earnestly praying in our own hearts while we wait for the services to begin, we shall soon, to our joy, discover that the reverential attitude, which at first we assumed mechanically, has ceased to be hollow, and is really full of, and almost palpitating with, a true spirit of devotion. So shall our hearts taste joy, the elixir of heaven, so shall we be near to and feel the presence of the Church of the First-born; so shall the hallowed feeling which now comes to us in the Temple, also be felt in the humblest of our houses of worship.

The Peace that is no Peace

BY DR. JOSEPH M. TANNER

A man in Wall Street the other day was heard to say, "That war in the Balkans is ended, and Europe now rests in peace." The great national treasury departments in the governments of Europe have relaxed from their policy of hording gold, and are permitting vaults to open a little so that money might be turned into circulation for the benefit of the people. The relief which is felt is rather from the cessation of this hording policy than from the outward flow of gold. What makes the present situation so critical is that along with increasing national indebtedness there is an increasing hording by governments of money, the world's standard money, gold.

Every actual war, indeed every war scare, increases the hardships of the great masses whose existence every year depends more and more upon the free and easy circulation of money. The farmers are decreasing in proportion to the consumers who prefer the opportunities of the city to the toil of the farm. Then, too, it must be remembered that the farmers, like business men in the commerce of our country, are growing more dependent yearly upon the free circulation of money. Every war scare, to say nothing of war, brings its distress upon almost every man, woman and child in the land. Formerly wars did not hurt us if they were not close at home. About the cry of war we were not concerned. That condition is all changed. The interruption of business in one part of the world makes itself felt all over the globe. We are our brothers' keepers as we have never been before. The right of the people in any part of Europe to fight effects materially the right of the people in this land to enjoy a comfortable existence. Whether, therefore, war today is carried on in the papers or in the battlefields, we are all made indirectly to suffer.

The peace of Europe is not lasting. In the nature of things it cannot be lasting. We are constantly thinking of war, we are talking of war, and there is an old, old fallacy that somehow or other war brings good times to those actually engaged in it. There are many scores to settle, alleged wrongs to avenge.

Russia has not forgotten her humiliations. Russia's monumental effort at this time to make herself the first military power of the world is not the result wholly of her humiliation by Japan. When, after that conflict, Russia was comparatively prostrated, she suffered humiliation at the hands of Germany and Aus-

tria, which she has not forgiven, and which she is not likely to forgive until she has tested her ability to avenge herself in a passage at arms. Russia is, therefore, today one of the greatest menaces to the peace of the world. In the south, Bulgaria is not satisfied. She entered the Balkan wars the strongest and proudest of all the allies. She won great glory on the fields of battle. She was crushingly humiliated by the treaty of Bucharest. If the Bulgarians have always in a measure hated the Greeks, they hate them doubly so now. Almost every Bulgarian cherishes the coming of that day when every particle of dishonor which he feels shall be wiped out. To wipe out that dishonor, to regain national respect, means war with Greece. That war may be postponed while alliances in southern Europe are brought about. A curious world is watching the diplomacy of Bulgaria. The formation of new alliances and of strange bedfellows are being made; they will lie down behind bolted doors. One of the signs of the times is the constant happening of the unexpected.

This is an age of electricity. A spark may be swept through the air. It may be extinguished in the winds of heaven, or it may be carried to some heap of war material that will explode into one of the most dreadful wars the world has ever witnessed. Historians have now come pretty well to agree that the war of all wars is yet to come, that human destruction on the battlefield in the past has been comparatively nothing with what the world is seriously awaiting. We never know. We lie down at night to enjoy dreams of peace, and we may wake in the morning to hear the bugle call of battle.

We are getting ready to fight. It is a part of military strategy to be ready to fight on the shortest possible notice. To be ready to advance battalions on the battlefield within an hour is the ambition of every military strategist. We are rapidly being burdened by conditions that are fast becoming unbearable. These conditions cannot last forever. From this, human wisdom finds no escape. The bands of oppression cannot be lifted. It is argued they can only be broken. To break them means explosion, upsetting all the stable conditions of society and involving ourselves in deadly struggle. A break will come, who can doubt it? Are we, therefore, not concerned more with what shall be done with the remnants of our broken life, national, social, and individual, than with the possibility of our present existence? Look at the situation as you will, there is no escape from deadly perils to our national and social life from which no man offers even a suggestion of relief.

Hebrew Idioms and Analogies in the Book of Mormon

BY THOMAS W. BROOKBANK, ASSOCIATE EDITOR OF THE "MILLENNIAL STAR"

IV

8. Concerning particular species of Hebrew verbs.

Hebrew verbs have seven different forms which have been called species or conjugations. They represent as many modifications of the verbal idea, and if the Hebrew verb meaning "to kill" be taken as the representative of the regular verb, the various species with their significations will be as follows:

1. Kal (simple active), to kill.
2. Niphal (simple passive), to be killed.
3. Piel (intensive active), to kill many or massacre.
4. Pual (simple passive), to be massacred.
5. Hiphil (causative active), to cause to kill.
6. Hophal (causative passive) to cause to be killed.
7. Hithpael (reflexive), to kill one's self.

See Greene's *Hebrew Grammar*, par. 76:1, and par. 83.

Two of these seven species are causatives, and the ancient Hebrews made frequent use of them.

Of course, the English affords all the terms necessary to express a causative idea, but we do not resort to their use in general, unless the idea of causation is a leading, or at least a prominent one. On the contrary, the Hebrew does employ the verb for "to cause," or the causative species of verbs, in many instances where the English ignores the use of terms to express plainly the idea of causation, as:

"And took her and pulled her [caused her to come] in unto him into the ark."—Gen. 8:9.

"Thorns and thistles shall it bring forth [cause to bud]."—Gen. 3:18.

"And the field and the cave were made sure [caused to stand] unto Abraham."—Gen. 23:20.

"And I will rid [cause to cease] evil beasts out of the land."—Lev. 26:6.

"And let them shave [cause a razor to pass over]."—Num. 8: 7.

"And Menahem exacted [caused to come forth] the money."—II. Kings 15:20.

"And he put down [caused to cease] the idolatrous priests."—II. Kings 23:5.

"When he came home, he sent and called [caused to come] his friends."—Est. 5:10.

"And bring him [cause him to ride] on horseback."—Est. 6:9

ILLUSTRATIONS FROM THE BOOK OF MORMON

The Book of Mormon frequently follows this Hebrew mode, and uses one form or another of the verb "to cause," in its active or passive relation, where the English does not require it, as:

"I will cause [make them loathsome] that they shall be loathsome to thy people."—II. Nephi 5:22.

* * * "And I will cause [make them howl] that they shall howl all the day long."—Mos. 12:4.

* * * "And he will take away from them the lands of their possessions; and he will cause them to be scattered and smitten."—II. Nephi 1:11.

The change in this passage from the simple active to the causative passive is as noticeable as it is abrupt, there being no apparent reason for making it, from an English point of view; but as the equivalent of a verbal *form*, familiar to Hebrew writers, its occurrence here is not hard to account for. Again:

"And if the Lord shall say, because of thine iniquities thou shalt be cut off from my presence, he will [do it] cause that it shall be so."—Hela. 12:21.

* * * "for the sword of his justice is in his right hand, and * * if he spurn at his doings, he will [let it fall upon you] cause that it shall soon overtake you."—III. Nephi 29:4.

"Yea, it grieveth my soul, and [maketh] causeth me to shrink with shame."—Jacob 2:6.

There is here a change from the simple to the causative active.

* * * "that they could cause [compel] them to yield."—III. Nephi 4:16.

"Behold, that great city Zarahemla have I burned with fire * * and that great city Moroni have I caused to be sunk in the depths of the sea, * * and that great city Moronihah have I covered with earth, * * and the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth, * * and waters have I caused to come up in the stead thereof. * * and the city of Gadiandi and the city of Gadiomnah * * have I caused to be sunk, and made hills and valleys in the place thereof, and the inhabitants thereof have I buried up in the depths of the earth, * * and that great city Jacobugath have I caused to be burned with fire."—III. Nephi 9:3-9.

In these passages the abrupt transition from one species of verb to another is remarkable. Beginning with the simple active, the causative passive next occurs, then we find a return to the simple active, which is followed by the causative passive, a number of times, but succeeded again by the simple active, and that once more by the causative passive. Once again, in verse 9, the latter verbal form appears; and also once in verse 10, not here quoted. In verse 11, a return is made to the simple active, and in verse 12 the causative active form is found, and thus closes this

noticeable series of transitions from one verbal form to another, and illustrating the employment of a species of Hebrew verb whose use, in these instances, is not required by any principle of our own language.

* * * "in my anger I did cause [command] my people to come up to war."—Mos. 20:15.

"And he did cause his people to commit sin."—Mos. 11:2; 26:6.

Our ideas of the individual responsibility on the part of him who commits sin would lead us in these latter passages to substitute some word for "did cause" which should imply the exercise of less power over the people. Other examples of the use of "cause," subject to a like criticism, are found in Mos. 10:4, 5, etc. This use of the word "cause" is analogically proper, however, according to the Hebraic meaning given to it sometimes, as examples already submitted make manifest.

Lest the reader become wearied, examples affecting this matter are now concluded. Those supplied, showing as they do the use of a causative form of expression, or of causative verbal compounds, which are identical with certain Hebraic practices or verbal form, as the case may be, make it appear that such constructions and forms were as familiar to the writers of the Book of Mormon as they could possibly have been to any Hebrew who ever lived. Such usages or constructions involving the idea of causation are not noticeable features of English composition, and we leave them with the Jew or Jews who gave them being. In a number of these examples the use of the infinitive is discarded.

9. *The verb "to begin," a copulative.*

Prof. Greene says that the predicate of a sentence in Hebrew, if a substantive, adjective or pronoun, may be connected with its subject without an intervening copula, or the use of certain mentioned words may be employed, or "verbs which denote some modification of being are sometimes employed in the same way."—*Hebrew Grammar*, par. 258:3. a.

Thus (omitting the Hebrew which the professor supplied) we have, "his eyes began [to be] dim"—I. Sam. 3:2; and, "Noah began [to be] a husbandman"—Gen. 9:10. Another example occurs in Matt. 26:37, which reads, "And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy." So in Mark 14:19, "And they began to be sorrowful, and to say unto him one by one, Is it I?"

Book of Mormon examples:

"And we began to be exceeding sorrowful."—I Nephi 3:14; 17:19; Alma 4:15; III. Nephi 1:7.

"I began to be desirous."—I. Nephi 8:12; Mos. 21:6.

"It began to be exceeding difficult."—I. Nephi 16:21.

"And we began to be frightened exceedingly."—I. Nephi 18:13.

"And thus he slew a certain number of them, insomuch that they began to be astonished."—Alma 17:36, 37.

* * "they began to be offended."—Alma 35:15.

"My faith began to be unshaken."—Enos 1:11.

"The people began to be astonished."—Alma 10:12.

* * began again to be astonished."—Alma 11:46.

* * "began to be more astonished."—Alma 12:19.

If we pause a moment to weigh the meaning which "began" implies in these passages, we will plainly perceive that the sense is wholly foreign to our modes of thinking, and, consequently, the word "began" should be omitted from the text, if pruned to an English standard. Thus, referring to the quoted passage, "they began to be frightened exceedingly"—feelings which were occasioned by a terrible storm which was encountered when Lehi and his little company of colonists were crossing the seas in an untried ship to the "land of promise"—the sense which the word "began" conveys is that there was a fright of unusual intensity in prospect, and the people were working themselves, or were being worked up to it by degrees. It may be said with assurance that if any one with English blood in his veins had been present on that occasion, he would immediately have been frightened outright and exceedingly, without waiting for any varying or increasing stages of fright to intervene. At any rate, when speaking of such experiences we say that we "were" frightened exceedingly or greatly. It certainly is a peculiar idiom which suffers a state of oppressive fear, or of great astonishment, or of extreme difficulty, to be referred to as a "beginning" of that state or condition. These remarks also particularly apply, in their place, to the expression, "began to be offended" for English "were offended."

10. *Active for Passive Verbs.*

"And I will preserve thee, and give thee for a covenant to the people, * * to cause to inherit the desolate heritages."—Isa. 49:8; for "to cause the desolate heritages to be inherited."

"There remaineth yet very much land to possess it" (to be possessed).—Josh. 13:1.

Book of Mormon illustrations:

"And Akish did administer unto them the oaths which were given them of old, * * and they were kept by the power of the devil, to administer these oaths unto the people."—Ether 8:15, 16—to be administered.

"There are many who do add [have added] to their numbers daily."—Hela. 15:6.

"How great the importance to make these things known."—II. Nephi 2:8—that these things shall be made known, or, "of making," etc.

11. *Verbs with Cognate Nouns.*

In some instances cognate nouns are governed directly by the verb, while in others they follow a preposition.

Examples from the Bible:

"And slay and make ready"—literally "kill a killing."—Gen. 43:16.

"All that enter in to perform the service," or, "war the warfare."
—Num. 4:23.

"And David fasted,"—"fasted a fast."—II. Sam. 12:16; "made a conspiracy"—"conspired a conspiracy."—II. Chron. 25:27. "wept very sore,"—"wept a great weeping."—Ezra 10:1; "feared a fear"—Job 3:25; "fled a flight"—Jer. 46:5; "wall a wall"—Hos. 2:6; and in another form we have, "stand upon my standing"—Dan. 8:18; "fashioner of his fashion"—Hab. 2:18; "the desire of Solomon which he desired"—I. Kings 9:19.

Those that follow are found in the Book of Mormon:

"peopled with a people"—Mos. 8:8; "dreamed a dream"—I. Nephi 3:2; 8:2; "warred a warfare"—Alma 1:1; "written a writing"—I. Nephi 16:29; "write the writing"—II. Nephi 3:18; "slew with slaughter"—Mos. 10:20; Alma 2:18; see also Alma 2:19; 49:21; 59:7; "curse with a curse"—I. Nephi 2:23; "work a work"—I Nephi 14:7; III Nephi 21:9; "yoketh with a yoke"—I. Nephi 13:5; "taxed with a tax"—Mos. 7:15; Ether 10:5; "feared with fear"—Alma 18:5; "creature of his creating"—Mos. 27:30.

In most of these examples qualifying terms which are not essential to the illustrations, are omitted.

(TO BE CONTINUED)

The Potter's Field

There sleepeth here beneath the ever-changing sky
A city's unloved dead;

And all the world doth pass them by,
Yet earth doth pillow soft each weary head,
And like a mother crooneth low beside each humble bed.

Mayhap one hungered for the light of stars,
Yet blindly groped the upward way along,
Missing the radiance he sought,
But ever chanting one poor quavering little song
To strengthen some wayfarer on the road,
Who scarce could bear the burden of his load.

Mayhap upon the altar of some heart
A holy flame burned, dim and low;
While one departed hence to sound of music, soft and slow,
From unseen choir of angels—
For Heaven, a soul's true worth doth know.

Yet, when vast cycles wheel their way around,
Unhonored dead, and those whom pomp laid in the ground,
Shall be as one beneath the gorgeous robe that nature spreads
So tenderly, above their beds.

Courageous deeds and thoughts most pure,
Alone, shall live forever and endure;
And heaven to each his need shall yield—
For God knows not nor recks—the "Potter's Field!"

MAUD BAGGARLEY

Voice of the Intangible

BY ALBERT R. LYMAN

Chapter XXVI.—When the Idols Moved

The day of delivery was a hard one. Late in the afternoon, hungry and thirsty and gray with dust, Ben loped into Greenwater and took a heavy drink from the spring. The deal was finished in all its details, and the Rojer brand belonged to West & Co. They had already hired Juan for the home drive.

Ben might go whenever he pleased; he had the munificent check in his pocket. All hands expected him to start after supper for Clay Hill, and Juan's mouth became a half-moon of astonishment when young Rojer asked the outfit to take Mike and his horses along with them, at the same time announcing his own intention of going back towards the lake, and out by way of Bull Valley. West's men agreed it was a stupid thing to do, and tried to talk him out of the notion. He met their theories and opinions with a firm refusal to go down Clay Hill, and when they promised to care for his horses and his dog, he prepared three lunches in a sack and three feeds of grain in a nose-bag.

With the first break of day, West started his brawling herd for Clay Hill Pass, and Ben rattled his spurs and sent Deut on a brisk trot down Castle Gulch. He crossed Castle Hill when the desert sun began to beat fiercely down on the sand, and turned abruptly out of the trail, and off among the scattering cedars and rock-knolls to the south.

At ten o'clock he halted on a lime-stone peak, and scanned the country all around. He felt lonesome and depressed. Three miles farther on he recognized the hill up which he loped old Buek in a frenzy of fear, on that day when Stripes staid with Bowse in camp. Something of that same old feeling came back from the stillness around, and resolved itself into the words of dear old Tennyson:

“Oh weary life! Oh weary death!
Oh spirit and heart made desolate!”

Bull Valley came in sight at noon: a quiet, narrow, heated gulch-bottom, winding far down along the base of two ragged cliffs. Young Rojer took one long look into the still depths. No sound, no motion, no summer breeze to stir upward from those gleaming sand-hills and whisper a word or a name. All the same

Ben turned away, suddenly aware that he had ridden miles and miles contrary to his strongest impressions. He would not venture into Bull Valley, it looked like a death-trap.

We may never know what danger crouched in the rocks by young Rojer's intended trail; but while he turned his uncertain course towards Pagahrit, he felt sure that two snaky female eyes would scan the trail in vain, and two hawk taloned hands would weary of gripping a murderous old forty-five-ninety. He had escaped through that valley once; the trick would not bear repetition.

Of the hazy distance on all sides, the south-west alone beckoned the wanderer onward; and while he turned reluctantly towards it, a cloud of doubt settled blackly around him. He doubted the wisdom of his course, he doubted himself, he "doubted truth to be a liar." "Is there really any voice besides my own fear and prejudice?" he demanded of himself. "Have I one solid excuse for coming like a fool down among these dangerous rocks? I'm like Montana, running from some imaginary thing, and I'm running straight towards the junction where I'll have to stop and meet 'em, or jump off the cliff."

He looked at his glittering revolver and his saddle-gun, and fancying himself another Montana indeed, he reined Deut around and started for Castle Hill. But if ever the Intangible yelled a protest with reverberating silence from the bald rock-knolls of Pagahrit, it was then. It wouldn't do; and young Rojer turned again towards the rock-ribbed junction, though a sickening sense of fear passed over him like a shiver, and the vision of the rock-knoll rose as an unrelenting spectre before his mind.

"By George! I am alone for it at last," he whispered in despair, "not even old Mike."



"The rocks by young Rojer's intended trail."

He looked once more at the danger-gloom on the hills towards Castle Wash, and held resolutely to his course. The afternoon hung heavy with forebodings; the lunch sack jolted about untouched on the dusty saddle. From every hill-top he searched the surrounding country with its doubtful distant scars and specks, and scowled at the heat-legions for the tricks they might play upon him.



A SUSPICIOS-LOOKING SCAR ON A
SMOOTH SAND-STONE.

below his cave. He threw the reins over a limb, climbed the hill, and was anticipating some form of relief, when his eye met the glare of a spitting wild-cat cornered in the back of the cavern, and all but ready to spring upon him. He must kill the cat or leave the cave, and not liking to hazard the noise of a shot, he staggered back down the hill. With his hand on the saddle-horn, he looked earnestly and imploringly all around, kneeled on the dry willows by Deut's hoofs, and then,—almost to his own disappointment, and contrary to all he might explain, rode briskly out of the gulch and on towards the impassable barrier, where the gorge of the San Juan opens at an acute angle into the gorge of the Colorado.

When the sun sank out of sight, and the dim moon-light fell again on the sand-hills, he still rode on, wearily into the night, up and down, over hill and rock; veering now to the right to pass a rough ledge, turning now to the left to avoid a bald, smooth knoll.

He rode on the lop to dispel the gloom; he slowed down to a walk in his efforts to become his wonted self and hear comfort from the Intangible. Then he tried a song, but the first half-tolerable burst dwindled into a dreaming drivel:

*"In the hazy distance, hidden
from view,
Close by the trail I am waiting
for you.
Waiting in ambush, crouching
and low—"*

At this juncture he roused himself and turned over the old cut-off to the old camp-ground above the lake. Down over the rock he rode, and up instinctively to a tree

The moon went down and the hills became strange,—a strange, dark, frowning, lonesome world. All afternoon he had steered straight for the perilous corner, but now all directions were dark and uncertain alike, and he drew rein, lowered himself from the saddle, and kneeled on the warm sand.

"Oh Heaven!" he cried, looking up at the distant glitter of stars, "having eyes, see not, and ears, hear not"—if ever I should see and hear it is now, and I am stupid and blind, and lost in this dreary wilderness."

The words choked in his thirsty throat, and lowering his face on his wrists, he sobbed like the little Ben Rojer who loped Buck frantically up the sand-hill. In those days he heard no response to his grief, but now to his sobs and his tears, came tender answer from somewhere in the dark expanse. A soothing something seemed to draw caressingly near,—to hover above his weary, kneeling self, and speak in a strange, comforting language.

He loathed the thought of food because of his feverish thirst, but he gave Deut a feed of grain, hobbled him closely and stretched full length on the warm sand. If he might judge by sound, he and his brown horse were the only living creatures on earth; why not sleep? the atmosphere whispered temporary security. Feeling no further fear, and no reason for a continuous vigil, Ben dropped his head on his wrists, and the perils of his situation vanished in the dream of a cool spring, from which he drank without quenching his thirst.

Several times in the night he awakened, and made sure that the brown horse was not wandering too far away. Towards morning the sand became uncomfortably cool, and before the first doubtful nimbus crowned the eastern horizon, Deut stood saddled and ready to act, as soon as the daylight should indicate what that action ought to be.

Gradually the distorted face of nature assumed its old-time expression. Slick Rock materialized on the right, and off to the left, towards the lake and the sun, The Idols, little Ben Rojer's "Egyptian idols," stood up side by side on their hump-backed pyramid of sand and rock. But even before the sun came up behind them into that clear sky, spreading out a morning as fair as Paradise might desire,—even when the light preceding the sun itself, shone so mildly and softly over and between those idols, that Ben could look straight towards them, silhouetted against the glory of infant-day, they had an unnatural appearance. Of course, the eastern desert horizon is peculiarly liable to mirage in the morning, and it might be mirage that lent the idols their perverted shape.

At all events they were not as Ben remembered them, and once or twice, if his eyes did not deceive him, they grew tall and short, fat and lean, in a manner truly remarkable,—and more re-

markable because the surrounding country retained its familiar shape. But he had seen idols grow fat and lean before, he had seen the dancing spirit-legions of heat transform themselves into the real, copper-faced Soorowits, in the days when Toorah's charred remains lingered fresh in his recollection. In those days every tree and rock refused to be anything but Soorowits, till young Rojer drew tremblingly near and made them acknowledge their identity. Now, in his weight of apprehension, he could expect nothing better from the morning mirage; at least he thought so, as the blazing sun rose up behind those doubtful figures, out-dazzling his efforts to watch them. He could not afford to become a Don Quixote, and quake before every tree and rock as he used to do; and looking on to the west he saw the cotton-woods above Maverick Tank, which suggested the possibility of a drink.

As he rode down the last sand-hill towards the verdure of the shallow gulch and the trees, the word and the feeling leaped back and forth on his nerves, "spotted." He was no more conscious of his raging thirst, than of the fact that human eyes watched his course down each draw, and over each unavoidable raise between him and the coveted water.

As he rode down the last sand-hill towards the verdure of the gulch, the very trees were full of still voices, and from the jungle of oak and bull-berry on the hill-side, arose a hushing sigh as when a congregation draws a long breath of dreadful expectancy. The soft morning breeze up the gulch, became a multitude of whispered questions and answers; and the limbs nodded their affirmative, or swayed their negative answers to the matted growth by the low cliff. It was of tragedy—of death. It was that awe and terror of the human heart, when the blood of life is about to be spilled!

Ben rode straight to the water. The fever of his thirst and the faintness from his hunger, led him on among the voices like a man in a spell. He heard them all, 'tis true, but the mind in time of heated action may not dwell unduly on one thing; it must take prompt account of the whole situation.

When the bit was removed from Deut's mouth, young Rojer sprawled on the sand and lowered his own face to the water within three feet of the brown horse's nose. While that great brown horse still drank, in his slow, swallow-at-a-time fashion, Ben dropped the reins and climbed to the brow of the opposite cliff. The idols towered in full view, the same familiar shapes which had stood for years on that hill, but below them on the sand, two specks came racing pell-mell.

"Well I'll be—" he checked a long gasp of surprise, "that's what they build 'em for. Come you— — —! I won't run a step farther."

The vision of the rock-knoll found no place in his crowded brain at that moment, though he knew one of those specks was Soorowits coming from the distance, and he knew that he himself was very much alone. This latter thought occupied small place in his mind, however; it was crowded out by the furious pulse of a gnashing desire for blood,—a passionate eagerness to riddle those beings who followed wolf-like on his track.

He came down the cliff as he had gone up it, like a squirrel, bridled Deut and looked around. Fifty yards up the gulch, a big cool patch of shade spread over a forest of weeds and grass, sloping down on two sides to the bottom of the crooked sand-wash. From the weed-slope, with his eye, he followed the eastern cliff back to where it was concealed by the jungle of bullberry and wood-bine just above him.

Then he sprang to the saddle, loped up to the shade and the weeds, writhed his jumper from his shoulders, and putting it with his wide black hat, improvised what appeared to be his own self asleep on his wrists, his lower limbs and all but his shoulders and hat, hidden by a short thick growth of sun-flowers. When he had made sure it lay in full view, and natural enough for a fifty-yard scrutiny, he mounted again, bare-headed and in his shirt-sleeves, and rode back along the cliff and into the brush.

The brush being tall and in bunches, Ben found no difficulty in concealing himself and his horse from any possible viewpoint, and soon selected the forks of a limb through which to rest his saddle-gun for a dead shot.

But Duet might whinney and spoil the whole plan—Ben's hand flew to his pocket for a string. There was no string in it, so he cut one from the saddle, and tied it firmly around the brown upper lip. The kind horse-eyes looked wonderingly at his master in this performance; but soon that upper-lip began to twist and twitch in the very discomfort young Rojer had hoped to produce.

One more item of uncertainty: would those two specks follow his tracks up the gulch as he had supposed, or would they ride cautiously along on the top and look in? They might choose the latter course—he would anticipate it. Ten steps brought him to the ledge, which, at this particular place, presented a broken, shattered surface up which a horse might possibly go. Still warily screening himself, young Rojer peeped out at the sand-hill over which they must come, and on the side of which they would undoubtedly veer from his tracks if they preferred the cliff-brow to the gulch-bottom.

Time had begun to drag and fill the lone watchman with many uneasy misgivings, when, over the hill, came two specks like two wolves on a fresh trail. They were no longer specks, however, but wild men on tired cayuses, and they held to the

tracks straight for the water. He waited only long enough to make sure of their course, before cat-footing it back to the bullberries and pushing his winchester through the accommodating forks. His position commanded almost a full view of the situation, and he moved the muzzle of his gun from side to side, to ascertain whether any stray limb would limit his range on the right or the left.

A cold chill of terror passed over Ben Rojer as he recognized the faces of Soorowits and Buhhre, in spite of their stripes of red and yellow paint reaching from ear to ear. No sooner did they see the dummy in the weeds, than both dismounted, dropping the reins carelessly to the sand; and glided forward, guns in hand, with all the noiseless ease of a snake in the grass.

That he had reached the supreme moment of years, Ben felt in every tissue,—drawing all the time a finer bead on one of Soorowit's greasy shirt-buttons. How still! how infinitely still that lonely gulch! and, as if the mighty hush had stayed the wheels of time, a hundred thoughts found passage through his brain, and a hundred scenes moved vision-like before him.

Yet he never lost sight of that bead on his rifle, nor of that black, murderous eye, now fairly beaming with anticipation of long-sought revenge. He missed no item of their dress, nor one movement telling of the pitiless hearts with which they might be sneaking on a sleeping rabbit. He never overlooked the face of the "smiling, damned villain" ebhind, though on the breast in front he held an aim surprisingly sure to himself. They seemed to wear the same tattered clothes they had worn at Pea vine years before, only now there was a strata of blood and grease to represent each killing and each feast since that time. Even the tread of their poorly-moccasined feet seemed to strike sharply on Ben's ears.

And still he listened and waited as if in a trance,—listened through the long moments it took those wild men to take a step,—listened as if to the voices of eternity, with his finger on the trigger, the hammer raised, and the leaden contents of his rifle aimed with deadly precision at a human heart.

The great intangible Something of desert and mountain, hovered over that gulch and spoke clear and strong like a soul alarmed. It echoed the past—it echoed the words of lips made still by death or by distance. Even in the tree-tops and behind him and around him a pleading sound:

"Oh my son! My son!"

"Oh kid, I done it! I done it! I can't forget it! I hear it in the winds of the night, an' I'm weak as a woman."

It takes my slumbering pen long to tell these things, but they happened in a brief, tense moment.

"But what shall I do?" called Ben in the same silent voice,

thinking instinctively of the broken hill behind him. It offered a "ghost of a show" for a horse to get up, especially a sharp-shod horse with the nerve of old Deut.

Quietly, ever so quietly he lowered the hammer to half-cock, withdrew the gun from its rest and sprang to the saddle. A kind touch to the brown neck, a mere motion of the spurs, and the steel-shod hoofs struck fire from the rocks, and sent their sharp clattering sound up and down the gulch.

Ben had no time to pick the best way up the hill, and he sent the brown horse full drive on a slick sidling rock, where he half fell and caught himself, and reached the top by the merest chance against great odds. Also on the top he came for a moment in full view of the wild men below, and a second later their guns rang out in loud report; but whether they thought the horse riderless, and with that opinion fired at the unoffending coat and jumper, or whether they saw young Rojer and tried to bore him in the back, he could not tell. He knew only that on the top the very sun shone brighter, and the voices of sorrow changed to tones of joy, cheering him wildly onward, and assuring him of triumph.

He drove straight for the nearest hollow, and doubtless would have reached it before the first black heads peeped up behind, if the two cayuses, frightened with the noise of the guns, had not come charging up the sand-hill at right angles towards him. Even then he was all but ready to pass them as things too dispicable for notice, when something in the lively influence all around, suggested that they were lawful contraband of war. He acted quick on the suggestion, and his long-offensive six-shooter became for once useful while he slowed up just enough to empty the six chambers into those foaming mustangs, leaving them kicking and struggling on the sand.

The smoke of the last act in this pony-killing performance had not passed away, when young Rojer caught sight of the first Pahute to poke his gun-muzzle over the hill-top from the gulch. He "sooked" his spurs with a vengeance into Deut's cinch, all the time keepng his eye on that gun behind, and when the little cloud of smoke appeared, he threw himself quickly to one side in the saddle, at the same time turning the brown horse with a quickness which knew no mercy.

Though the ball sang idly by, it told the brown horse the full peril of the situation,—a situation he knew by experience.

Before they reached the hollow, he "tacked" twice of his own accord, each time with such suddenness and violence as almost to throw Ben sprawling. A last look before they plunged over the bank, showed two dupes full length on the hill, guns at shoulder, and young Rojer felt that one of their bullets missed him by about the breadth of a gnat's heel.

Deut burnt the earth around the first and second turn of that sand-draw, and then gradually yielded to the rein. Still there flashed in his eye the eagerness and power which had no doubt saved Montana, as it now saved Ben, from firing pursuers.

A mile and a half up the draw, young Rojer turned straight for the lake, steering purposely over a hill-top, from which he saw two specks moving forlornly over the sand behind him. "Walk, you suckers, walk," he said, beginning at the same time to untie his lunch-sack, for which he felt a gnawing desire. And while he ate with ravenous appetite, he fancied two cayuses puffing up like baking-powder biscuits in the sun, and four poorly-moccasined feet sinking ankle-deep in the soft, hot sand. But they would never overtake him, and wherever the snake-eyes and hawk-tallons might be, they were not between him and Castle Hill; for the country beamed with light and invitation; the gloom of yesterday had gone.

Young Rojer ate heartily without stopping. The nodding flowers invited him onward, the voices from all around bade him make good time, and he obeyed them. He passed the lake by the cut-off, and at length on Castle Hill halted for a last look at the heated regions behind.

"This chapter's closing fast," he mused, "Deut's tracks'll blow full of sand, and the rain'll wash 'em off the earth. It'll wear out Alec's bones, and maybe the date on the wall, too." Pagahrit would again be the home of the outlaw, and the Intangible would sing its pleading dirge, and call from the bald knoll to ears dull of hearing. Also the heat-legions of seraphs would soar to and fro over the heated waste, but from the old crossing to Little Mountain, and from Slick Rock to Castle Hill, they would pass no human eyes that could see.

("Adios" is the title of the next and last chapter of this story.)





A RURAL NOCTURNE

How tranquil was the night—from the open window of the quiet room, what a scene of rural peace! Nature appeared to sleep and gently dream. Occasionally a dog would bay, deep-voiced, yet faintly, from some unseen farm-house, in the distance; a night-bird would sometimes cry; the slowly-passing waters of a canal lapped against the foundation stones of the village inn, with a lulling sound; but all else was still. Once, indeed, a canal-boat passed, yet it seemed but an unreal shadow, and upon the white tow-horse, I believe the driver slept. A lamp shone redly at the lattice of a little cottage; cows stood ruminant upon the wide pasture green; the great black-willows were islanded by the meadow-mist, and beyond was the tall, dim spire of the village church. Yes, all was peace. The crescent moon reflected across the surface of the glossy water, and on the tangled wild-growth that marked the water's edge, was shown the work of the alchemist of the night—the milk-weed, rushes, sweet-briars and thistles, were all dewy-gemmed!

ALFRED LAMBOURNE

In Honor of President Charles W. Penrose

BY GUSTAVE A. IVERSON

[The eighty-second anniversary of President Charles W. Penrose, February 4, was celebrated in the 20th ward, Salt Lake City, on the evening of February 1, 1914, by the bishopric and members of the ward. The choir, under David J. Watts, director, took a leading part. Hymns written by President Penrose were sung, exclusively. The house was crowded with people who all greatly enjoyed the services. President Penrose, unfortunately, could not attend the services. The main speaker of the evening was Gustave A. Iverson, who paid him the following splendid and deserved tribute:—EDITORS.]

We are tonight honoring the life and giving some measure of recognition to the labors of a great man.

What has been said of art is, with proper modification, true of life generally: "It does not matter whether a man paint the petal of a rose or the chasm of a precipice, so that love and admiration attend him and wait forever on his work." And President Penrose has done and is doing his life's work so well that there can be no doubt of his place in the affections of the people.

"A man is his own star;
Our acts our angels are
For good or ill."

True greatness has little, if anything, to do with rank or power, and particularly in a world groaning with the unrest of uncertain faith and poorly supported hope. The greatness which counts is that which permits a man to say with one of old: "I am always content with that which happens, for I think that what God chooses is better than what I choose." I am speaking of a greatness of soul which is not subdued by the storm-bird's cry from afar, giving warning of the on-coming tempest, nor yet is discredited or found less strong when the winds have spent themselves, but a form of greatness which is developed by adversity and strengthened in its exercise with the forces of the world, so that it may the better turn opportunity into the blessing of humanity and the uplifting of the race. To behold his works and the works of the men with whom he is intimately associated is to become impressed with the thought that the same spirit moves men to action today that made mighty the Prophet Joseph, of whom it was said: "He had been a humble farmer lad—Divine Authority sat so becomingly upon him that men looked at him with reverent awe. He had been unlearned in the great things of art and science—he walked with God until human knowledge was

to his eyes an open book, and celestial light beamed through his mind. His magnetism was masterful, and his heroic qualities won universal admiration. Where he moved, all classes were forced to recognize in him a man of power. Strangers journeying to see him from a distance, knew him the moment their eyes beheld his person. Men have crossed ocean and continent to meet him, and have selected him instantly from among a multitude."

Whence came this greatness? God touched his soul and "he comprehended the grandeur of his mission upon earth; and with divine fortitude he fulfilled the destiny which God had ordained for him before the world was." So the Creator touched the souls of his successors, endowed them with wisdom and the power of love to overcome the world; and the Father of the obscure of the earth developed great, strong men—scholars, statesmen, empire-builders, who, after going through the fires of prejudice, emerged in the broad light of the present, honored and respected by the good and true everywhere. Permit me to suggest that we fail not in our devotion to the great men of the past when we abmonish the world that men as great and good and wise, as unselfish and as strong as any whose names adorn the pages of history, are with us here today. Soldiers, statesmen, patriots, reformets have their time and place in world activities and influence; great men and true teach the lessons of today out of the experiences of the past, but the wisdom of God and the power of love combine to make the men whom he has chosen to lead his people today the real exemplars of all that is noblest and best in man. Such is my humble testimony.

Time will not permit me to deal minutely with the eventful life of President Penrose. Always active, ever going onward, his life is as full of interest as a romance and as full of beautiful things as a poem from the Infinite.

I today picked up *Tullidge's Quarterly Magazine*, No. 1, Vol. 2, dated April, 1882. It appears therein that at the age of eighteen (1850) he was called into the ministry from the London Conference, and he has never been out of the ministry since that time. In the same article an estimate is made of him as a legislator, in 1882, as follows: "He is spirited in defense and attack; is, in his line, one of the most able men that the 'Mormon' Church has produced; and whether in the legislature or out of it, he is most likely to be for the next twenty years one of the principal factors in Utah affairs."

It is significant that that was thirty-two years ago; the twenty years have gone, and twelve more, and he is more than ever "one of the principal factors in Utah affairs."

Again, listen: "Taking a personal view of him as he stands upon the floor of the house, and speaking often with considerable 'snap' and point to the questions of the hour, it would be thought

that he is quite a young man, indeed almost too young a member to sustain so much of the lead and fire of action; but this is not so, for Charles W. Penrose is a veteran who has seen thirty-two years of public service."

His legislative career began in 1876 when he was returned from Weber county. In 1880, he introduced a bill to amend a law providing for the qualifications of voters and office-holders in the territory, by striking out the word "male." In support of the proposed amendment he made a stirring and interesting address "showing the marvelous power of the man in marshaling facts and rounding periods and presenting his case convincingly to his colleagues." The bill passed, too, but the Governor refused to sign it. He valiantly championed the cause of the American woman, and I fancy I can see him standing on the floor, his fellow members thrilled, as he said:

"Give to the women in Utah—there are none better in the world—full, perfect and complete political liberty."

It is said, "The greatest thing in the world is love." Love is inherent in President Penrose, and it has been developed within him until he radiates it like the unclouded sun—love of home, love of fellow-man, love of country, love of God—and he is possessed of a deep and undying loyalty and devotion to the children of God in the land dedicated to the proposition that not only are men created equal and endowed with substantial rights and privileges, but that no human institution has any right to interfere with man's exercise of the right of equality legitimately asserted and to the full enjoyment of individual liberty. Doubtless those emotions brought out the sublime thoughts of the song:

"O, ye mountains high, where the clear blue sky
Arches over the vales of the free,
Where the pure breezes blow and the clear streamlets flow,
How I've longed to your bosom to flee.
O Zion! dear Zion, land of the free,
Now my own mountain home, unto thee I have come—
All my fond hopes are centered in thee."

So many things show the splendor of his character. Profound in thought, sublime in his conception of the Infinite, broad in his grasp of what men call social and civic problems, there spring from his soul the things that touch the heart and make it mellow with the thought that God is with His people, and so he sings:

"Beautiful Zion for me,
Down in the valley reclining;
Memories sacred to thee,
Close around my heart are entwining,
Clasped in the mountain's embrace,
Safe from the spoiler forever,

Chased are the tears from thy face,
 Joy shall depart from thee never.
 When from thy presence I roam,
 Midst the world's grandeur, I see
 Naught like my own mountain home,
 Beautiful Zion for me!"

Strong, courageous, fearless—unfalteringly he has accepted God and His word. He shows the characteristics of which Emerson speaks: "The great man is he who in the midst of the crowd keeps with perfect sweetness the serenity of solitude." He has never followed a multitude to do evil, but "has stood, like Pompey's pillar conspicuous by himself and single in integrity." So out of the wisdom of virtue and the strength of being good and true, he says:

"Up, awake, ye defenders of Zion!
 The foe's at the door of your homes;
 Let each heart be the heart of a lion,
 Unyielding and proud as he roams.
 Remember the wrongs of Missouri;
 Forget not the fate of Nauvoo;
 When the God-hating foe is before you,
 Stand firm, and be faithful and true."

With sympathies world-wide, no creature under heaven's blue fails to have his attention and awaken his interest; so he improvises a prayer for the red man:

"Great Spirit, listen to the red man's wail!
 Thou hast the power to help him in his woe,
 Thy mighty arm was never known to fail;
 Great Chieftain, save him from the pale-faced foe.

His broad, green hunting-gounds, where buff'loes roam,
 His bubbling streams, where finny thousands play,
 The waving prairies, once his happy home,
 Are fast departing to the Christian's sway."

But hope, though long deferred, at last is realized in the Chieftan's answer, coming like a burst of sun-light to dispel the red man's doubt.

"Come out of the world," has been the burden of many a message, away from the bondage and strife of peoples and nations to the land where God watches over his people:

"O would'st thou from bondage and strife be free
 And dwell in a happier clime?
 Then away o'er the breast of the beautiful sea,
 The storm-spirit's breath shall be gentle on thee
 When he rides in his wrath sublime,
 Away, though the threatening billows rise,
 And the thunder-browed clouds look down.

Jehovah controls the seas and the skies,
He speaks, and the death-laden tempest dies,
And the elements cease to frown."

Himself calm, always subdued amidst the fire of unjust opposition, serene in the consciousness that God lives and influences the destinies of men—able, with beautiful simplicity amidst the crowd, to "keep with perfect sweetness the serenity of solitude," who better than he could admonish as follows:

"School thy feelings, O my brother,
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom's voice control."

How rich and ripe in years and experience, with a rare store of memories—but not old. Four score years and more have passed over his head, it is said—but that is almost unbelievable, for he fulfils the idea expressed by someone that the angels are advancing continually to the springtime of their youth, so that those who have lived longest are really the youngest—with minds as fresh as a child, and of whom it might truly be said,

"Age cannot wither nor custom stale
Their infinite variety."

May the consciousness of duty well and nobly done be the great solace and delight of his remaining days, and may those days go on and on as long as life shall be sweet and desirable to him!

Welcome, Springtime

How sweet to hear the birds again,
At early morn, so cheerily,
All winter long we've missed their song;
The darkened days passed drearily.

The robin's chirp, the linnet's lay
Amongst the trees so tuneful o,
They're welcome as the flowers of May
That deck the hills of Utah o.

The lily sweet of sego fame,
The emblem of fair Utah's state,
Will soon again burst forth in bloom
T' adorn the hills and decorate.

Welcome, springtime, warmth and sunshine,
To gladden all that's dormant lain,
Welcome, warblers 'mongst the woodbine,
Come, dwell with us and sing again.

DAVID L. MURDOCK

It Pays to Do Things Properly and Carefully

BY J. C. HOGENSON, DIRECTOR EXTENSION DIVISION, UTAH STATE AGRICULTURAL COLLEGE

In organizing a boys' potato club in a certain part of the state, I had the following experience:

A certain boy became very enthusiastic over the club work, and went home to ask his father if he might have the use of a half acre of ground the next season to grow his potatoes on. The father turned to him and said, "What! You grow potatoes! What do you know about it? Here I have been growing potatoes for the last thirty years, and I guess I ought to know how by this time. We don't have to have those college fellows come down here to tell us how to grow potatoes." The boy was a good coaxter, however, and soon persuaded his father to let him have the half acre of ground. That year, as the father was working on his land, and the boy on his half acre, the father was pleased to note the intense interest which the boy displayed in looking after his potato plants; and that fall the boy harvested one hundred bushels of potatoes more on his half acre than the father did on any half acre on the farm. The father began to take notice of what the boy had done, and now is using the same methods used by the boy. As a result, last year, he had better success with his potatoes than he has had for the last fifteen years.

Many people get into the habit of doing things in a certain way, and the longer they do their work that way, the less they see on the outside. They do not acknowledge or realize that new things are found out each year that will help; that better and later methods than the ones which they are using may greatly increase the profits from their farms. In other words, they get into ruts, and the longer they follow the old methods, the deeper the ruts become, until finally they see nothing but their little old way of doing their work to the exclusion of all progress and development, or putting into practice the latest and best up-to-date methods. Such men always say that farming does not pay.

If there is one thing which the farmers must learn more than another, it is cultivation, and then more cultivation. We cultivate to loosen up the soil, to allow air to enter more readily, so that more food may become available to plants. We harrow to increase the feeding area of the roots, all through the season, by giving them finely divided soil in which to spread. We harrow to put the soil in the best possible condition to catch and hold the rains.

We harrow to warm the soil, to aerate it, and to promote the activity of the germ life that is so essential to its fertility. This means that the ground should be gone over more than is necessary to merely break up the lumps so that the seeds will germinate. It means harrowing and cross-harrowing, three times, four times, six times, if necessary, or, until all of the upper four or five inches of soil upturned by the plow has been made as nearly like an onion bed in mellowness as the texture of the soil will permit.

To show the necessity of conserving the moisture for plant growth, I might state that under ordinary conditions, according to experiments, 840 tons of water evaporated from one acre during one week in May, where the soil was left rough as the plow leaves it, while the soil that was harrowed, as soon as plowed, lost only 80 tons during the same time. It takes about 45 tons of water to mature a bushel of wheat, so this man lost during one week by not harrowing one acre of ground, enough moisture to mature 17 bushels of wheat. Throughout the state there are thousands of acres which are left rough, not only for one week but for months, or during practically the entire open season. Is it any wonder some people do not get larger yields on their dry-farms?

Thorough, and at least moderately deep, plowing should always be practiced. In the case of four-inch plowing, this leaves only two inches of moist, loose soil to feed the young plant; while in the case of eight inches of moist, plowed soil there are three times as much. The lower four inches of the deep plowing will contain more moisture than the lower two inches of the shallow plowing. Deep plowing has the following advantages over shallow plowing: it produces a deep, mellow seed-bed which permits sturdy root-development; it holds the moisture and absorbs additional moisture from timely rains and irrigations; when plants get a right start in the right kind of a seed bed, they can withstand adverse conditions better later on, and at the same time give you the best results. Deep plowing allows freezing to greater depths, and deeper aeration, both of which conditions cause more foods to become liberated so that the plants growing upon the soil can use it in the proper proportions for maximum development.

We can increase our yields by using better seed. As long as we sow seed taken from the general bin and pay no attention to the plants from which the seeds come, our yields will not increase. Every seed has certain inherited qualities which cause it to produce a plant as nearly like the plant from which it came, as possible. If, then, we make the plant the unit of selection, and plant only seeds that come from good plants, our yields are bound to increase. Only large, plump, well matured seed should be used. Small, shrunken, immature seeds, if they grow at all,

produce poor, weakly sickly plants. Sow seeds that are free from disease.

Sow only one straight variety of grain. Where a mixture of varieties is sown, we never get as good results as we otherwise would get, because some varieties are better suited to grow under our conditions than others. Some naturally yield more than others, some shatter easily while others do not, some are more easily affected by diseases than others, some mature early and some late.

I frequently hear the remark, "Oh, life is too short to do things that way." That is, properly, carefully and right. The other day a man told me that from three grain-threshing places he gathered four wagon boxfuls of dirt, chaff and grain. From these he cleaned 40 bushels of good wheat. At 80 cents per bushel this would be \$32 which is good pay for a day's work. He, even then, left about as much again on the ground. Where grain is stacked in the field, without any preparation of the ground, a great waste of grain results. The man who owns the stacks may think it a little thing, but it is one of the big leaks and one which can be easily remedied by a little care and work, and that, too, by no means in proportion to the financial gain resulting from the work. The stack yard should be well cleaned and dragged.

In many fields at least four bushels per acre are left in the field by careless cutting and loading. If a person had eighty acres of grain and left four bushels per acre, it would mean 320 bushels, which at 80 cents per bushel would be \$256. This would more than pay for careful cutting and handling, ten times over. Many persons let their grain stand until it is over-ripe so that it shatters onto the ground. Here is another waste often of three bushels per acre, or 240 bushels on the eighty acres, which at the same price as above amounts to \$192. Totaling up, we have a total waste of 560 bushels of wheat or \$448 on the eighty acres, or seven bushels, or \$5.60 per acre.

Many know these sayings are right, yet they say, "Oh! well, we won't bother with them." Many are afraid to venture out for fear that their neighbors and friends will ridicule and laugh at them, and call them small and stingy.

LOGAN. UTAH

Conditions of Success

BY CLAUDE RICHARDS OF THE GENERAL BOARD Y. M. M. I. A.

IV. CHARACTER (CONTINUED)

Obedience. Cultivate early in life the habit of strict obedience to your parents, teachers, employer, and to any others whose business is to direct you or give you advice and instructions. Learn to respect and obey the law and the established customs of society. Honor the leaders of your church and the officials of your state and nation. Respect every man or boy in his position, whatever that position may be, and try to make your daily actions and your entire life conform to the laws of God and to the eternal fitness of things. And in the truest spirit of obedience, strive to put yourself in harmony with those over you and "in tune with the Infinite."

Loyalty. Loyalty is even bigger than obedience, for it covers more ground. Loyalty contemplates obedience, and in addition, it requires a man to do whatever else he can to further the interests of those whom he serves. Loyalty makes service easy. In business there is no one thing more helpful to the employer than the loyalty of faithful employees. Loyalty contemplates many other virtues, and soon brings recognition from managers. Some employees are loyal only on special occasions and on pay day; others stand back of their institution every day in the week, and think of pay day only when reminded of it by the large salary checks they receive.

Perseverance. Perseverance is a splendid quality and can take the place of a great deal of missing talent. It never recognizes discouragement but keeps right on plugging until victory is won. Perseverance is one of the great stepping stones to success, reaching its helpful hand out to the humblest men if they are willing to try.

Sincerity. Sincerity will render perseverance less difficult and make many other things easy. Sincerity begets confidence. It takes cognizance of all that is worth while in life and inspires its possessor to push on and do things. It is closely related to ambition, the thing that helps to keep a man from idle ways.

Generosity. Generosity is a trait of character which speaks the size of a man's heart and signifies his willingness to share with his neighbor, and his desire to confer a benefit upon him. Generosity in its broad sense might be said to represent a man's interest in his fellows. You will readily see a close relationship

between generosity and service. The one is a forerunner of the other and constitutes the motive that leads to the action. The world is willing to overlook, if need be, a number of faults in the man who carries in his heart the genuine desire to be of service to his fellowmen. All service should be given unselfishly, not with the idea of reward, for the highest rewards follow only those who are unmindful of personal gain as they work to benefit others.

Sociability. Sociability in moderation is conducive to success. Like generosity it is outward evidence of the human interest one feels in his soul for others. It is also an avenue of approach and beneficial intercourse between people. In business, the ability to mix is a real asset, affording a man the opportunity to get acquainted and to let others know in which department of business he seeks to render them intelligent service.

Associates. In this matter of sociability both in business and outside of it, one is entitled to choose carefully his frequent associates. For a man is unconsciously affected by the company he keeps, and his efficiency will be increased or impaired accordingly. And why should we not, since this life is a part of eternity, be privileged to enjoy contact with good people in the hours of our labor, and the pleasure and profit of their association in the period of our relaxation?

Sense of Humor. In the serious business of life, a situation is often relieved and benefited by a keen sense of humor. Humor can often be of ready use in illustrating a point and in preparing men for cheerful service. It acts as a tonic to stimulate the tired worker and to lighten the heavy load, and has a buoyant effect upon all who feel its influence. Life is capable of many interpretations. Now and then we meet him who views it so seriously that he is almost afraid to smile, other times we find ourselves almost face to face with the tittering fool who laughs his life away. There are all classes intermediate. It is safe to say that extremes should be avoided, but shall we deny any man the right to observe the humorous side of things and to make mention now and then of what he sees? The sense of humor encourages optimism, and optimism is a strong propelling power in a happy life.

Naturalness. One wit has said, "See sharp and be natural." Naturalness is the recognition that you are what you are. However different you might like to be, you should never try to deceive yourself or others as to what you actually are. Work for improvement day and night. Do all you can to change things for the better, but, as you associate with people, be natural. Do not stoop to affectation in speech, manners or makeup. And in pausing, as you should occasionally, to take an inventory of yourself and of what you have done, do not underestimate your worth on the one hand, nor overrate yourself on the other—be natural, be

fair to yourself. Take every item in at cost price. It is the only safe way to do. Above all, do not interfere with the simplicity of your nature. And remember, always, that in simplicity there is strength.

Honesty. Truth is the most powerful thing in the world. It is as old as life itself and will go on and live forever. It can endure in any clime and is as happy in a hut as in a palace. Though it is sometimes made to suffer temporary defeat it always comes out victorious in the end. Dishonesty and deceit are the enemies of truth. It is as useless, however, to fight truth as it is to attempt to stop a huge river in its onward course. Truth may lie covered for a while, but, it will come out finally and expose him who has tried to bury it. A man should not be honest, though, through fear, or, for policy's sake, but out of respect for the truth. "An honest man is the noblest work of God." There can be no lasting or beneficial service that does not have for its real foundation the truth.

Courage. Courage is an admirable quality of character. There are many times in the life of a successful man when he must stand alone. To do it may require all the courage he has. Going with the crowd may be easier, but is it always best? When in your judgment it is not, then you must stand alone. He who has the grit to say no and to stand by it, is on the unmistakable road to success. The courage to stand for what you believe to be right will win for you respect from all classes of people. Nobody likes a coward. On the other hand, everyone admires the man, who, when occasion requires will defend his friends, his business or his religion. Do you not like to see a positive character,— a man who stands for something—whether his principles harmonize exactly with yours or not?

Reliability. Reliability calls for the fulfilment of a man's promises and the discharge of his accepted duties. A man may be honest under any average definition of the term, he may be courageous, at least whenever there is any special occasion for it, and yet he may grow into the careless habit of neglecting his promises with respect to appointments, getting to work on time, payment of obligations, and attention especially to the smaller requirements expected of him. No one would say that he was dishonest or accuse him of being a coward, and yet no one can rely regularly upon his word. Sooner or later, by reason of this carelessness, the man will bring himself into disrepute. The habit must be overcome and reliability re-instated, if it is not, it will greatly lessen one's efficiency in any field of service.

Self-control. All of the requirements of success can be cultivated and developed by him who has will power sufficient. Through the exercise of self-control and will power we may acquire day by day the various qualities that make for success.

The power of self-control is the thing perhaps more than any other that raises man above the animals. It is important to gain control of one's self, especially of one's tongue and one's temper, and hold control, otherwise the work of many days may be destroyed in a few minutes. A man is not rational when he is angry; in this condition he should not try to deal with other people. The sooner he gains complete control over himself the better. There is majesty in self-control. Most of the development and progress in a man's life depend upon his power to act in harmony with his judgment.

Temperance. Intemperance is frequently responsible for the loss of self-control. The use of intoxicating liquors is decidedly harmful to the system and renders one unfit for every kind of business. It might be argued that there is no harm in the moderate use of intoxicants, but it must be admitted that one step leads to another in the same direction, and that a young man is on dangerous ground when he takes his first glass. Many a young man of highest promise has had his career shattered by the acquaintance of this treacherous enemy. It has ruined more men and homes than any other thing in the world. If it were one's main ambition in life to fail, to bring misery to his family, to disgrace himself in the eyes of the public and to become a burden upon others, then he could select no safer and surer course than to enslave himself to these hellish drinks.

To a lesser degree the use of tobacco is injurious to the body and a hindrance to the progress of those who use it. Though many of our useful men and highly respected citizens are users of tobacco, yet there are probably none of them who do not regret the habit and who would not advise strongly against it. The use of tobacco often leads to drink.

Moreover, temperance in its relation to success must go farther than intoxicants and tobacco, and include moderation in dress, sleep, food, exercise, work and the other items requiring moderation.

Ideals. "Hitch your wagon to a star." Our ideals are our dreams of success and of what we would like to be. Dreaming is essential to success. It is the magic light that leads us on and on until we accomplish the ambition of our lives. Our dreams of today should be our realities of tomorrow. "Ideals are just realities that lie off the main traveled road." Our ideals should give full recognition to our aim or purpose in life and encourage it, and in fact they should run along the line of our life's work. Do not be afraid to dream noble dreams. If you never build a castle in the air, the chances are that you will never build one on the ground.

V. VOCATION

The need of a vocation was the subject of our first letter. In

that letter we pointed out the fact that the last fifty years has brought about a big change: Our social and industrial life has become more complex. Present requirements for a livelihood, demand that a person be able to do one thing well. This means that he shall select some one thing to do, and then become proficient in that thing—in other words, that he shall choose a vocation and specialize. The twentieth century will be pre-eminently the age of specialization. How can a man then hope to earn for himself and family a good living unless he is prepared to give, in return for what he needs, such services as are needed by his fellows and demanded by the century in which he lives? A vocation is as necessary to success as a track is for a railroad train. It is the track on which our main energy is to run.

VI. MARRIAGE

The three most important events in a man's life are conceded to be his birth, his MARRIAGE and his death. Over two of these things he has no control, except that he may postpone the day of his death by living a sound and sober life. Over the other event he has approximately one half control, though the final word must be spoken by another person. The necessity of this most important step of marriage is recognized by every right-thinking man. Success cannot be complete without it. A man's foremost mission in life is to get married and rear an honorable family. It is the highest calling of man and the means by which he can render the greatest service to the world. To disregard marriage means not to recognize the most important and basic of all institutions—the home, the source of man's greatest happiness and profit. The choosing and following of your life's work, though of inestimable importance and consequence, must always be placed second in magnitude to your getting married and rearing a family.

VII. A SETTLED FAITH

A SETTLED FAITH, like marriage, is essential even to a successful business career. By a settled faith we mean at least the recognition of a standard code of morals and action, and the acceptance of those broad principles of religion that teach faith in God and encourage the importance of living a clean and decent life and of rendering helpful service to mankind. Whatever his sect may be, it is an advantage for a young man to engage in religious activity, for the teaching and the inspiration that it gives to him and the guide that it furnishes for his life. Moreover, to be thus settled, and to give some service to one's church, is beneficial, just as it is desirable to be settled in married life; for it places the mind at ease and in the best working condition to handle efficiently the industrial problem of life, adding stability to one's actions and

satisfaction to one's employer. All sects agree on the fundamental principles of conduct and in the urging of a well-spent career in preparation for the bigger and better life to come.

VIII. SELF ANALYSIS AND IMPROVEMENT REGISTER

The next question in our judgment for you to consider is this: "How do I stand with reference to each of the above items of success, and what am I doing to improve?" To go on in life without this SELF-ANALYSIS, followed by an honest effort to advance, is like attempting to run a business without studying it carefully and changing its methods and policies from time to time to increase the efficiency of the institution. "To know thyself" has been declared for ages to be the foundation of success. There is no question but that success hinges very largely upon this vital study of oneself, accompanied by an earnest, consistent effort to improve. The task is by no means an easy one, and for this reason we have presented and discussed briefly the outline of our subject, "Conditions of Success."

(TO BE CONTINUED)

The Spirit of Freedom

O say can you see, with a Patriot's eyes,
Our country's vast Union from ocean to ocean?
Our glorious land, where our freedom we prize
And love in our hearts, with true, loyal devotion?
'Tis the land of the free, where people can see
The plan Heaven gave for the world's liberty:—
And the Spirit of Freedom, from her lofty shrine,
Shall light all the world with her message divine!

Our country has grown and extended afar,
Its progress becoming the world's revelation:
Our sages of Peace and our heroes of War
Alike have renown in the courts of each nation.
Let prejudice cease, let our portals increase,
And Liberty give her endowments of Peace,
And the Spirit of Freedom, from her lofty shrine,
Shall light all the world with her message divine!

No tyrant shall rule on American soil,
But Freedom shall ever extend her dominion.
The years shall bring peace, and intelligence foil
The errors of strife and of selfish opinion.
Through the trials we've passed have our virtues been cast,
And our country, safe-guarded, forever shall last;
And the Spirit of Freedom, from her lofty shrine,
Shall light all the world with her message divine!

JOSEPH LONGKING TOWNSEND.



Photo furnished by Miss Ida Wetherill, Cayenta Trading Post, Arizona

A TRAPPER'S "CATCH" OF FURS

At the Oljato trading post. The method of drying skins is here shown.

Discoveries on the Colorado

BY JOSEPH F. ANDERSON, OF THE UTAH ARCHAEOLOGICAL EXPEDITION, 1913

VII—*Episodes and Characters in American Exploration of the Southwest*

American exploration of the Southwest began long before it became a part of the United States. In fact, actual occupancy by Americans, through a gradual commercial invasion, was in progress for many years before the Treaty of Guadalupe Hidalgo. Trappers, adventurers and traders early broke paths into a wilderness which had been but slightly developed through three centuries of Spanish and Mexican rule. During these centuries the few settlements were confined to California and to the country south of the Colorado River, in New Mexico and Texas. The American trappers and traders were the true pioneers. Pushing the frontier line ever further forward, they were followed by the villages, towns and cultivated lands of their own countrymen.

The names of the heroes who did great deeds in winning the Southwest would make a long list. A narration of the thrilling

experiences and daring achievements connected with the exploration of that vast wilderness would fill many volumes. Only a few episodes typical of many others may here be considered.

Of the many heroes of southwestern exploration, a few stand out in bold relief, and their names have become household words in the West. Among these are the almost forgotten Patties, Zebulon Pike, General W. H. Ashley, Jedediah Smith, Kit (Christopher) Carson, Buffalo Bill (Wm. F. Cody), John C. Fremont, "Uncle Dick" Wooton, Jim Bridger, Stephen W. Kearney, in general command of the "Mormon Battalion," Jacob Hamblin, John Wesley Powell and R. B. Stanton. The trail-breakers who made good and who will be remembered for their efforts in redeeming the wilderness, were uniformly strong char-



"SHIPS OF THE DESERT"

Breaking a trail over the rocks.

acters who met the rigid requirements of the western wilds. Only the fittest could survive. Big-heartedness, honesty, bravery, calm and ready judgment, skilful leadership and hospitality were characteristics which marked explorers and scouts of the best type.

ZEBULON PIKE.—Pike was one of the first to penetrate the Southwest as far as New Mexico. The story of his explorations is well known. As early as 1806 this dauntless pathfinder had crossed the plains and, after a terrible winter in the mountains, approached Santa Fe and was taken prisoner by the Spaniards. Charged with trespassing on Spanish territory, Pike and four companions were taken to Chihuahua, Mexico, for trial. The evidence brought out the fact that Pike had been exploring the Red River, unaware that he had crossed into Spain's domain. Still suspicious, however, General Salcedo decided to deport the trespassers, not by way of Santa Fe, but through Texas, over a long,

circuitous route, in the hope of preventing Pike from spying out their country.

The publication of Pike's *Journal*, filled with shrewd observations on the land, so jealously guarded by Spain, attracted widespread attention. He describes irrigation systems along the Rio Grande as being so extensive as to drain that river dry during the irrigation season. Cattle and horse raising were paramount industries, and were conducted on a large scale. He gives an interesting account of a typical wild horse round-up. The Spanish rangers, mounted on fleet horses, would proceed into the country



Photo by Harper, Utah Arch. Exped.
THE UTAH EXPEDITION

Here shown making its own trail along the steep canyon of the San Juan, at the mouth of Starvation Gulch, southern Utah. The turbid river roars several hundred feet below this trail out of the reach of the thirsty expedition.

where wild horses were numerous and would round up a band of a few hundred and run them into an inclosure built with wings projecting from the entrance far out to either side. Care was taken not to drive too large a herd, for then the pen would be filled with dead bodies, over which the rest of the herd would run and escape.

Pike's *Journal* attracted attention to the trading possibilities with the hitherto almost unknown Spanish provinces of the Southwest. Thus the long journey of Pike marks the beginning of a flourishing trade over the Old Santa Fe trail, which lasted until the coming of the railroads many years later. In fact, Pike's jour-

ney marks the beginning of American acquisition of the Southwest, which was first an industrial and then a military acquisition of a neglected and depressed country. Pike made other famous explorations north and west, but they have no direct connection with the development of the Southwest.

WILLIAM H. ASHLEY.—General W. H. Ashley was a fur trader who had many a perilous experience in helping to redeem the wilderness. He was the first white man whom we know to have attempted the navigation of Green River toward its confluence with the Colorado.

Ashley fitted up a trapping expedition in 1825 to go down Green River in boats. It was known to be a dangerous river, and at that time was thought to empty into the Gulf of Mexico. Expecting to find plenty of beavers and game, they took but few provisions along. At first they fared well, but they were distressed when the canyons began to narrow and, to their surprise and horror, the animals ceased to appear. Starvation began to stare them in the face as they made their perilous way between the precipitous walls of the canyon. For six days they were without food and there was no escape from the river over the sheer cliffs. So demoralized did they finally become, it is said, that some of the men actually proposed to cast lots as to which should be killed to make food for the others. Such an unethical proposition so horrified Ashley that he begged them to hold out a while longer. Great was their joy the next day when they emerged from the canyon into an open place where they came upon the camp of Provo (or Provost), an experienced trapper, who guided them to Salt Lake. This was twenty-two years before the coming of the pioneers to the valley.

In 1834, Ashley established a trading post on the shore of Utah Lake, and explored southward to Sevier Lake, which body of water temporarily bore his name.

Many of the Indian tribes looked askance at the operations of the fur traders and nearly every trapper had more or less disastrous conflicts with them. Ashley was no exception. In one of these encounters, he lost all of his horses, most of his men, and some of his boats.



CLIFF DWELLERS' STONE STORE-HOUSE

In such houses have been found large quantities of corn, beans, squash seed and other seeds and grains. The stone door is seen leaning against the outside wall.

THE PATTIES.—Sylvester Pattie and his son James, were two fine types of pathfinders who operated south of the Colorado River, over the Santa Fe trail, between the Pacific Coast and the Missouri River. Pattie was, so far as is known, the first American to see the Grand Canyon of the Colorado.

The Patties trapped up and down the Gila and Colorado Rivers as early as 1824. In 1826 they made the trip from the mouth of the Colorado to the Yellowstone, overland by way of the Colorado and Grand Rivers, making a traverse of the Rocky Mountain region which has probably not been surpassed.

Pattie's account of his travels contains some interesting observations. In speaking of the great number of grizzly bears seen on the Santa Fe trail he says that he counted two hundred



Photo by Rynearson, Utah Arch. Exped.

A REMARKABLE VIEW IN ARMSTRONG CANYON, SOUTHERN UTAH

In the foreground is seen a "water pocket." Explorers and travelers in this region have always depended upon these tanks of rain-water, hidden in the rocks, for their chief water supply. Failure to find them would result in disaster.

and twenty of them during one day. Along the Colorado, below the Gila, he and his companions caught as many as sixty beavers in a single night.

It was while on this Gila-Colorado expedition that they encountered so many hostile Indians with whom they often had to fight. Several tribes were said to wear no clothing at all. They had never seen white men, and at the sound of a gun they would fall prostrate or run.

As they neared the mouth of the Colorado, not knowing where they were going, they met the rush of the ocean tide which almost capsized their boats, with their rich cargoes of furs. It

was then that their real predicament dawned upon them. Pattie thus describes their feelings:

"The fierce billows shut us in from below, the river current from above, and murderous savages on either hand on the shore. We had a rich cargo of furs, a little independence for each one of us, could we have disposed of them among the Spanish people whom we expected to have found here. There were no such settlements. Every side on which we looked offered an array of danger, famine, or death. In this predicament, what were our furs to us?"

In an effort to escape, they worked their way up the river until they came to an impassable rise. Here they abandoned their boats and buried their furs in deep pits. A bare chance of saving



A MOUNTAIN-WORN TRAVELING OUTFIT

This picture was taken in the Painted Desert, Arizona. The burro is an indispensable beast of burden, in that region. It is a small, durable species of donkey imported by the early Spanish explorers.

their lives lay in reaching the California coast where, from vague reports from the Indians, they expected to find Spanish settlements. After many adventures they finally arrived, a worn-out band, at the old Spanish mission of St. Catherine.

Their troubles were by no means ended. True to custom, in dealing with Americans, the Spanish officials disarmed them and thrust them into dungeons without relieving their suffering. After enduring many cruelties at the hands of the suspicious Spaniards, Pattie and his men were marched to San Diego, where each was confined to a separate room. This was the last the elder Pattie saw of his son and companions, for he fell ill in his unsanitary dungeon, and died in his cell alone. No amount of entreaty would induce his captors to allow him a farewell visit from his son. When smallpox began to rage in the settlement, James O.

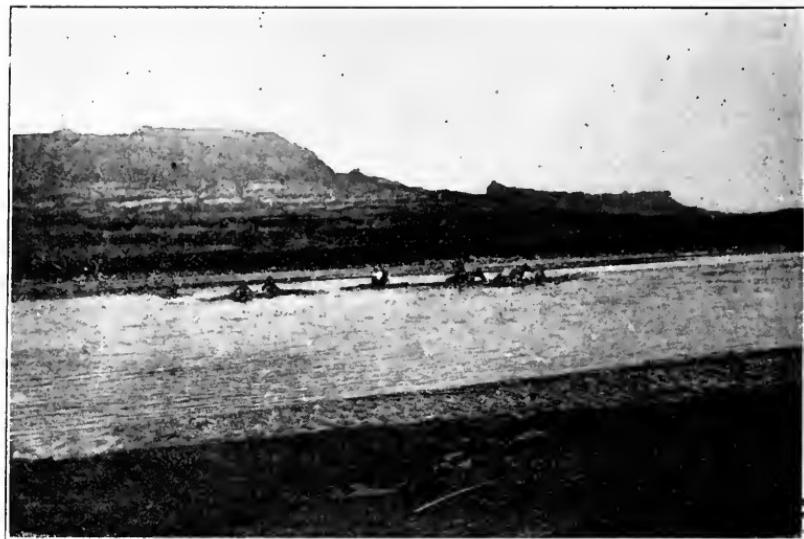


Photo by Brooks, Utah Arch. Exped.
FORDING THE SAN JUAN RIVER

The expedition is seen fording this river near the old cable crossing, southern Utah. The treacherous quicksands are seen in the foreground, with evidence of a strong struggle by the burros that had previously gone over.

Pattie, the son, gained freedom for himself and men by vacinating the neophytes. Unable to recover his property, Pattie went to Mexico City in an unsuccessful attempt to obtain redress for his losses. On his way to Vera Cruz, the intrepid adventurer was attacked by highwaymen and robbed of all his money. Heart sick, he made his way through many adventures back to his home in Cincinnati. In his extraordinary travels he had trapped fortunes in furs, but returned home penniless. The work of the Patties in exploring wilderness paths remains the common heritage of the country.

JEDIDIAH SMITH.—Jedediah Smith was a “knight in buckskin” whose life as a trapper and pathfinder was a continual romance. Because he was a truly upright and religious man, and always carried the Bible with him wherever he traveled, he was called the Religious Jedediah. He was probably the first American to cross the “Great American Desert” from Great Salt Lake southwestward to the Pacific. Brave, strong and skilful, he was altogether a most admirable character.

Smith’s most notable feat was his bold trip from Great Salt Lake across the southwestern wilderness to San Diego, California. This he did in 1826—over twenty years before the coming of the pioneers to Salt Lake Valley. Starting with fifteen men from Salt Lake, he passed by Utah Lake, then called Ashley Lake. This lake had previously been discovered by Etienne Provost. Some claim that from this point Smith took the same route followed by Escalante, fifty years earlier, but the latest authorities place his

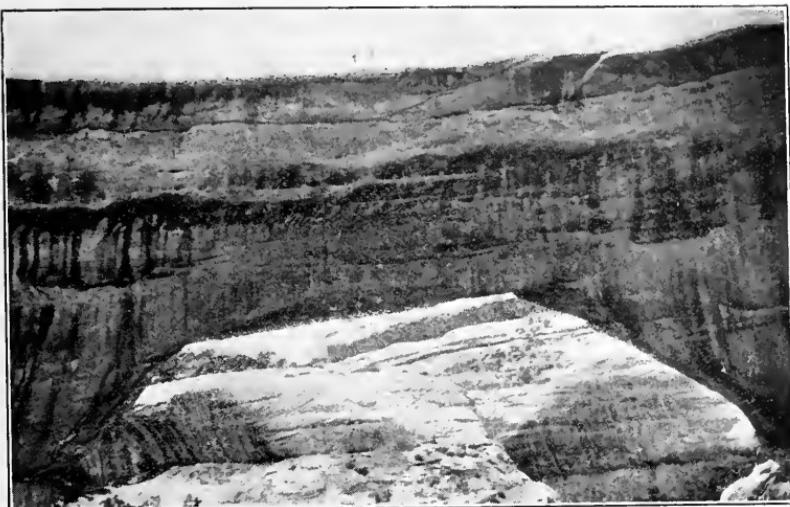


Photo by Ryneerson, Utah Arch. Exped.

THE AUGUSTA, OR SIPUPU, BRIDGE

This is the largest of the White Canyon bridges, southern Utah. It has a span of two hundred sixty-one feet. The men seen standing at the top are, from left to right, A. C. Jensen and the author.

route along the Sevier River, passing the sites of Ephraim, Manti, Richfield, Monroe, Junction and Panguitch. Crossing the divide, he followed the Virgin River by the present site of St. George, and crossed and recrossed the Colorado River. Thence his course led him over the vast unknown deserts of the Southwest—across Death Valley, Imperial Valley and the Mojave Desert to San Diego, on the Pacific.

Along the Colorado, Smith found Indians cultivating corn, beans, squash, melons, and even cotton—the same crops as were formerly grown by the Cliff Dwellers. He had a sort of paternal and kindly way of treating the Indians, and usually got along very well with them. The journey was fraught with great hardship and suffering, especially across the barren wastes of California.

In California Smith received much the same treatment at the hands of the Spaniards as the Patties had suffered. He was finally given his freedom on condition that he leave the country by the same route he came. This he pretended to do, but turned northward through San Joaquin valley and thence westward over the Sierras (named by Smith, Joseph Mountains), and across the vast stretch of desert to Great Salt Lake. It was an undertaking to daunt the stoutest heart. Often they traveled one or two days' march without water. Their food gave out, and game was absent. The wretched Digger Indians whom they encountered could give but little help, for they were themselves living on snakes and lizards.

Jedediah Smith made a second expedition to California the next year, 1827, over the same route as before. This time he found

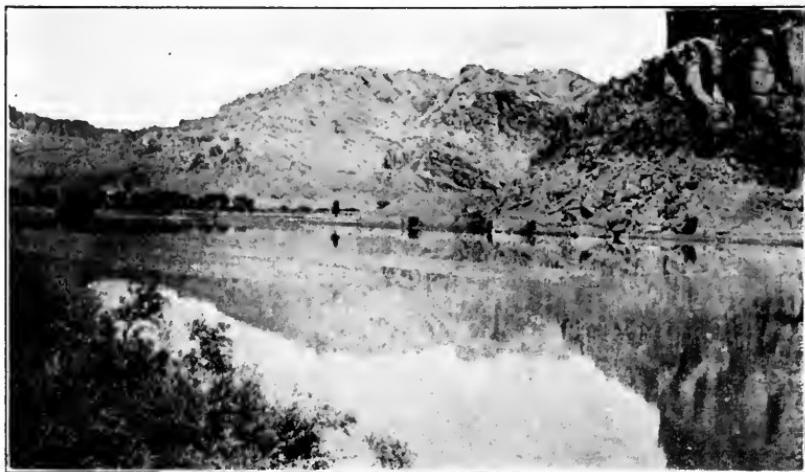


Photo by Frazier, Utah Arch. Exped.
GRAND RIVER IN EARLY MORNING, NEAR MOAB, UTAH

the Indians hostile. The Mojaves fell upon the party, killing ten of Smith's men, and capturing all the property, maps and papers. Smith and several other men escaped and made their way with much peril and suffering to the Spanish settlement of San Gabriel, on the coast. Here the imprisonments and indignities at the hands of the Spaniards were repeated with increased animosity. Presently he was released with the injunction that he leave Mexican territory. He went northward into the Oregon country, where he secured an enormous catch of furs. One day, when he was absent from camp, his men were attacked by Indians, who killed fifteen of the men, and captured the furs and other property. Smith, with three men, escaped to Vancouver, where McLaughlin, an English trapper, received him kindly and sent out men to recover the stolen furs from the Indians. In this they were successful, and McLaughlin, with genuine fairness, paid Smith \$20,000 for the furs—a striking contrast between it and Smith's treatment by the Spaniards.

By his remarkable double-circuit of the great, unexplored Southwest, Jedediah Smith, the "knight in buckskin," made an invaluable contribution toward its redemption.

THE "MORMON" BATTALION—MILITARY CONQUEST

Men who, in the war with Mexico, played an important part in the conquest of the Southwest, were such well known characters as Sam Houston, Kearney, Doniphan, and Fremont, assisted by the incomparable scout, Kit Carson.

Kearney and Doniphan were in command of the Army of the West, of which the "Mormon" Battalion formed a part. This was the army that won New Mexico, embracing Arizona, Utah and the greater part of the Southwest, excepting Texas, for the United States. A contemporary newspaper, commenting on this expedition, says:

"There is a novelty in this anabasis or invasion of Colonels Kearney and Doniphan. For the first time since the creation, the starred and striped banner of a free people is being borne over almost one thousand miles of trackless waste, and the principles of republicanism and civil liberty are about to be proclaimed to a nation fast sinking in slavery's arms, and fast closing her eyes upon the last expiring lights of religion, science and liberty."

That it was a bloodless conquest was due largely to the good judgment and humane measures of the commanders in taking possession of the country. Although the Army of the West was opposed by a Mexican army several times larger than Kearney's forces, no blood was shed, and many New Mexicans left the Mexican standard. The following extracts from a speech made by Kearney to the conquered citizens of Santa Fe illustrate the attitude of the invading army:

"New Mexicans: We have come amongst you to take possession of New Mexico. * * * We have come with peaceable intentions and kind feelings toward you all. We come as friends to better your condition and make you a part of the Republic of the United States. We mean not to murder you or to take your property. Your families shall be free from molestation and your women secure from violence. * * * Not a pepper, not an onion—nothing will be taken from you without pay."

Doniphan was equally humane and just. This was the same Colonel Doniphan who had shown the "Mormon" people many kindnesses during the Missouri persecutions. Colonel Doniphan once saved the lives of the Prophet and his fellow-prisoners when he threatened to withdraw his brigade from the army of General Lucas should the latter carry out a proposed execution of the brethren. Both Kearney and Doniphan had many of the marks of true greatness, and it was well that the Army of the West was under such wise and just leaders.

After the conquest of New Mexico was complete, the "Mormon" Battalion and two other companies were marched to San Diego, California, thus completing a march from the Missouri to the Pacific—one of the longest marches made by any army.

Under Sam Houston, Texas won independence from Mexico, and became a republic with him as its president. Voluntary annexation to the United States was secured in 1845. This was an important step in the conquest of the Southwest. When Aaron Burr, then an old man, heard of Houston's much-lauded victory in the decisive battle of San Jacinto, he exclaimed:

"There! You see? I was right! I was only thirty years too soon. What was treason in me thirty years ago is patriotism now!"

Many obscure and forgotten heroes gave their lives and fortunes to the winning of the Southwest. To them also is due the honor of redeeming the wilderness and laying the foundation of the prosperous commonwealths of a free people.

The "Mormon" Burial Ground at Mt. Pisgah, Iowa

BY MRS. HANNAH SETTLE LAPISH

[The author in the following paper tells how the "Mormon" burial ground at Mt. Pisgah was found, purchased, and improved. Mrs. Lapish read her paper to President Joseph F. Smith, and he writes:

"I have been very much interested, in going over with you your memoranda of the discovery of the Pisgah burying ground, in Iowa, by the inspiration that moved you to examine the books in the library of Mr. Depue, of Montana, and in the very happy results which followed the giving of the information you thus gained by mere chance, to the Huntington family. I am quite sure that a correct account of this very interesting circumstance would afford great pleasure to the readers of the IMPROVEMENT ERA, and would effectually preserve the record for all time to come. I therefore hope that you will see your way to submit these matters to Brother Edward H. Anderson with a view to their publication."

In appreciation of Mrs. Lapish's services to all interested, and especially to his own family, in causing the way to be opened so that the burial ground was transferred to the Church, O. B. Huntington made her a present of a rare memento, reproduced herewith—a due bill of the Nauvoo Legion, signed by the prophet Joseph Smith shortly before his martyrdom.—EDITORS.]

This is how the old "Mormon" burial ground was found at Mount Pisgah, in Iowa, in an undisturbed condition, and was eventually bought by the Church of Jesus Christ of Latter-day Saints:

I was visiting with my daughter, Mrs. Stelzer, in Dillon, Mont., in August and September, 1885. My daughter took me around to see different places of interest, of course. At this time she was taking dairy products from a Mr. Depue, who owned a very fine stock ranch. He told Mrs. Stelzer to bring her mother out to see what a Montana stock ranch was like, so we accepted the invitation. Mr. Depue came with a light rig and took us to his home on the ranch, where I met Mrs. Depue and the family. While Mrs. Depue was getting dinner, I was amusing myself with the many interesting things in the parlor. I was attracted by a book-case well filled with books. In reading over the titles of the books, I was impressed very much, to take a book out that was not very striking in appearance, but was rather loose in the shelf.

This old book had a hand-written table of contents on it which read, "Reminiscences of Mount Pisgah, Iowa."

Having read of the suffering of the Latter-day Saints at that place, I took the book down and found it to be an old geography of Jones township, Union county, Iowa. On section "8" was marked a square about an inch each way, in which was written, "Old 'Mormon' burying ground." I asked Mrs. Depue if I could take a few notes from the book. I would consider it a privilege to do so, and I thought it would be a benefit to some of my people, although I had no one buried there.

At this juncture, Mrs. Depue came in and said that her husband was ready to drive us about the ranch, but I begged to be excused, as I preferred to stay and take notes from this



MRS. HANNAI SETTLE LAPISH

little book. I felt sure it would benefit the Latter-day Saints. I told her I was a "Mormon," and so interested in that book, if she would please excuse me; so I stopped and wrote what I could. I felt like I had lots of company, unseen, but surely felt.

Mrs. Depue is the daughter of Stephen White who owned the land that the "Mormon" graveyard was on, and she remembered well what her father had told her of the sufferings of the "Mormons" who camped on his land; how they buried one man wrapped in a sheet; and how they stripped the bark from the trees to improvise a coffin for him.

She further said her father would never permit her brothers to plow up the land where the "Mormons" were buried. He said: "If they *were* 'Mormons,' they were human beings, and should never be disturbed, or the land desecrated, by them" (his family).

I told Mrs. Depue that I was sure our people would be delighted to know that that burying ground had never been dis-

turbed. I then asked her to write to her mother that a "Mormon" woman, Mrs. Lapish, had been visiting with her, and request her mother and brother to write very soon to John Taylor, President of the "Mormon" Church, stating to him that the old burial ground of the Saints at Mt. Pisgah had never been disturbed since the "Mormons" camped there. "I am sure that the President will buy that lot, as he is the trustee-in-trust of the Church of Jesus Christ of Latter-day Saints."

Mrs. Depue wrote her mother right away.

I left Dillon, Montana, in October, and stopped off at Logan to do work in the temple, for the dead. Sister Zina D. H. Young invited me to call upon her and Sister Prescinda H. Kimball. I accepted the invitation one afternoon when J. D. T. McAllister was there. He related some remarkable spiritual manifestations that had been made in the St. George temple since he had charge of it. After his narration, I said I thought a very remarkable thing had happened to me while I was away visiting my daughter, Mrs. Stelzer, in Montana. I related to them my experience, and the notes I had taken from the old book at the Depue ranch; of the man wrapped in a sheet for burial; and of the bark of the tree for his coffin, etc. At this juncture, Sister Zina D. H. Young, who was with her daughter at this time, arose from her chair, and taking me in her arms exclaimed: "Sister Lapish, sent of God to find my father's grave, for this was my father." Sister Prescinda Kimball leaned her head on the table and wept, for it was their father that was found to them again, even William Huntington.

We each felt this a very remarkable event to find this old grave-lot, after so many, many years lost to every one apparently. We did surely acknowledge the hand of the Lord in this, for he "moves in a mysterious way his wonders to perform." Sister Zina wrote her brother, Oliver Huntington, that night, of the incident. Mrs. Depue had written her mother, as I had requested her to do, and when I arrived home in the latter part of October,



MONUMENT ON THE BURIAL GROUND AT MT. PISGAH

a letter from Brother Oliver Huntington was awaiting me in care of Bishop Bromley, of American Fork. It was a letter of appreciation. I have received many tokens of appreciation from them all.

The ground, or burial lot, was purchased by the Church, and a monument erected thereon. Sister Zina D. H. Young sent me the first picture of the monument. Afterwards I received a large one from Oliver Huntington. Sister Zina also told me that they had work done in the temple for the White family, who owned the lot at Pisgah. She further said:

"You do not know how dear you are to us, especially to me and my dear sister Prescinda whom we buried today, from the Assembly Hall. There will be a host of friends to meet you when you go behind the veil where our sister has just gone."

Notes taken at the house of Mrs. Depue, by Hannah Lapish, in Dillon, Montana:

Jones Township, Union Co. Iowa. The "Mormon's" sojourn from 1846 to 1852—called the Big Field. It comprised sections 7, 8, 16, 17, containing 1400 acres of land. On the 23rd. of May, 1850, Wm. M. Lock, "Uncle Billy," as he was known, and Henry Peters, settled on land owned by L. G. Williams, J. K. White, and Stephen White. The "Mormons" built a small horse-power mill for cracking corn, on Grand River. The burrs were made from common boulders known as nigger-heads. These stones can now be seen at the house of Mrs. Stephen White, on section "8", Jones Township. They are two by one and one-half feet in diameter, and two feet thick. The "Mormon" cemetery is on the north quarter of section "8." A head-stone remains in it, can be seen from the door yard of A. C. White. It is made of lime-stone and has cut upon it, the Masonic Square and Compass, with the letters O. E. on it.

The above notes were taken from "*Illustrated Centennial*", with sketches, maps and directory of Union Co., Iowa, published by C. J. Colby, Creston, Iowa, in 1876.

Gratefully,

HANNAH SETTLE LAPISH,
Salt Lake City, Utah, 4th. Ave.

The following correspondence, referred to in the above article, explains itself:

SPRINGVILLE, October 24, 1885.

Bishop Wm. Bromley, American Fork, Utah:—Will you please forward or hand the following few lines to a sister in your place by the name of Lapish. I do not know her given name or I might write to her direct, and oblige,

Your brother in the gospel,
O. B. HUNTINGTON.

Sister Lapish:—I heard of you through my sister, Zina D. Young, who is now in Oregon. Will you please write to me the names of all the Saints that were buried at Mt. Pisgah, Iowa, that you can remember and where the proper representative or nearest relative of each is now living. I presume that Zina D. gave you to understand that

this matter has been laid upon me to look after by the highest authority and you will please not delay, and oblige,

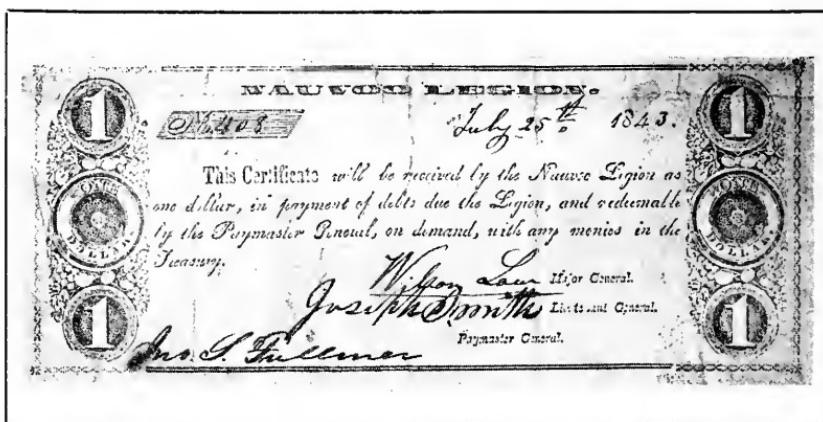
Your brother in the gospel,
O. B. HUNTINGTON,
Springville, Utah.

P. S.—If you have any relatives or particular friends buried there please state what you would like to do or have done with or for the burying ground.—O. B. H.

SPRINGVILLE, May 3, 1894.

Mrs. Hannah Lapish, American Fork, Dear Sister:—The accompanying memento has inscribed on its face the name of Joseph Smith, written by his own hand, and is the last mark from the hand of the Prophet of God in my possession. The other name inscribed thereon, John S. Fullmer, is the man of whose singular death you will find an article in the April number of the *Young Woman's Journal*, of 1894.

This "keepsake" I have many years cherished and loved, but now



NAUVOO LEGION NOTE

The size of this note is $6\frac{1}{2}$ by $2\frac{1}{2}$ inches inside of the border, its full size being 4 by 7 inches. It is endorsed: "This piece of money was preserved by Fanny Huntington, wife of Dimick Huntington, and she gave it to me on the 6th of October, 1884, in Salt Lake City, Utah, on my way to Logan Temple."

"OLIVER BOARDMAN HUNTINGTON."

give it freely to you in token of my appreciation of the great favor you did our family and the relatives of the many Saints that were buried at Pisgah, in Iowa, by causing the avenue to be opened by which that burying ground was transferred to the Church of Jesus Christ of Latter-day Saints—consisting of one acre of land, a good fence around the same.

Accept my thanks for your kindness, and believe me,
Ever your friend and brother in the gospel of Christ,
O. B. HUNTINGTON.

P. S. I will also send you a photo of the monument at the Pisgah burying ground, erected through my instrumentality.

AMERICAN FORK, UTAH

The Light of the East*

Confucius

BY ALMA O. TAYLOR

"My aim: To be a comfort to the old folks at home, to love and care for my children, to be found sincere and trustworthy by my friends."—*Confucius*.

Confucius is not a mythical character. No hazy cloud of traditional legend obscures the facts of his birth and life. His entire mortal course is written boldly on the pages of authentic history. He entered the scene in the sixth century B. C.—the century in which Judaism under Ezra was reborn, in which Greek philosophy appeared, in which Gautama, the great Buddha, and Lao-tse, the founder of Taoism, made their advents, in which Lehi and his colony were led to the promised land—a century full of far-reaching events.

The miraculous and supernatural have no place in Confucius' career. Wholly human himself, he gave his life to the understanding of human relationships. He found the duties of the living to be so great that he considered the study of metaphysical theories to be injurious, and discourses on theology to be unnecessary. He refused to discuss supernatural phenomena, and disposed of death and the dead by saying,

"We cannot as yet do our duty to the living. Why enquire about the dead? We do not as yet know about life. Why ask about death?"

In answer to the question, "What constitutes wisdom?" Confucius remarked:

"To know the essential duties of a man living in the society of men, and to hold in awe the spiritual powers, yet to keep aloof from irreverent familiarity with them—this constitutes wisdom."

Confucius struggled up to greatness through years of sweat and pain. His days were big with earnest work, full of social and official service. He was a student, but not in lonely cloisters. He was no recluse sitting in long meditation away from the multitude. While his delicate feelings and noble ideals were often rudely crushed by the words and deeds of his fellows, yet he did not roll himself up like a hermit in retirement from the world:

*The third and last of a series of three articles written for the ERA on Eastern subjects.

"A man [said he] who withdraws from the world to show his own personal purity of motive, breaks up one of the fundamental ties of society. A really good and wise man, entering the public service, tries to carry out the right as he sees it, though he may be forced to witness the failure of his principles."

When his teachings began to attract the people and his wisdom became a treasure, he denied not, but confessed:

"I transmit the old truth; I do not originate any new theory. I am well acquainted with and love the study of antiquity. I was not born with understanding. Do not think, my friends, that I have some mysterious power within me. If there is anyone who shows you everything he does, I am that person."

Though announcing himself to be a defender and exemplar of the virtues and wisdom of the Chinese fathers, he was never overbearing in manner, bigoted or self-righteous. He was gracious, but serious: awe-inspiring, but without austerity; earnest, but not affected. A disciple once said of him:

"Gifted himself, yet seeking to learn from the ungifted; possessing much information himself, yet seeking it from those possessing less; rich himself in the treasures of mind, yet appearing as though he were poor; profound himself, yet appearing to be unlearned—such was my master."

Wealth of character appealed to him more than the riches of the world:

"Living upon the poorest fare with cold water for my drink, and with my bended arms for a pillow,—I could yet find pleasure in such a life; whereas, riches and honor, acquired through the sacrifice of what is right, would be to me as unreal as a mirage."

To possess ability worthy of distinction was, to Confucius, greater than distinction itself. He remarked:

"You may well be distressed when you have no ability. But a wise and good man is never distressed when he is unnoticed by others."

On the method of getting distinction he said:

"He who stands upon his own integrity and loves what is right, who forms a correct judgment of men by careful observation, who, by reflection, becomes humble in the estimate of self,—whether he be in public or in private life, he will be a distinguished man."

Perfection, moral and otherwise, seems to have been within the scope of the sage's mental vision, but not finding its model in himself or in those around him, he dwelt upon the glories of the imperfect and emphasized the worth-whileness of a struggle for the simply wise and good:

"Holy, sainted men I do not expect to see. If I can only meet with wise and good men, I will be satisfied. Perfectly honest men I do not expect to find. If I can meet with strictly scrupulous men, I will be glad."

"A man who loves worthiness in men as he admires beauty in women, who, in his duties to his parents, is ready to do his utmost, and, in the service of his prince, is ready to give up his life, who, in intercourse with friends, is found trustworthy,—such a man, although he is still imperfect, I am satisfied with his goodness."

Although the sage's life was unquestionably superior, the consciousness of his own faults led him to confess:

"In the knowledge of letters and arts, I may compare with other men. But as for the character of a good and wise man who carries out in personal conduct that which he professes, and as for the character of a holy man—how dare I even pretend to compare with such? No, it is something to which I have not yet attained, but it may be said of me, that I spare no pains in striving for such a character and am indefatigable in teaching others to strive for it."

His diligence in self-examination is commendable:

"I daily examine my personal conduct on three points: First, whether, in carrying out the duties entrusted to me by others, I have been conscientious; second, whether, in intercourse with friends, I have been sincere and trustworthy; third, whether I have failed to practice that which I profess."

His knowledge of human nature led him to warn mankind against the exaggeration of particular virtues to the overthrow of moral equilibrium. He once said to a disciple:

"Have you ever heard of the six virtues and their failures?"

"No," replied the disciple.

"Sit down, then, and I will tell you," continued Confucius.

"First, there is the mere love of morality: that alone, without culture, degenerates into fatuity. Second, there is the mere love of knowledge: that alone, without culture, tends to dilettantism. Third, there is the love of honesty: that alone produces heartlessness. Fourth, there is the love of uprightness: that alone without judgment, leads to tyranny. Fifth, there is the love of courage: that alone, without judgment, leads to crime. Sixth, there is the love of character, which, without culture, produces eccentricity."

Though a teacher with many disciples, Confucius gave valuable service to his country. He was a member of the Ministers' Council in his native state; for a long period, he presided over a Court of Justice; and once rose to the distinction of privy councilor to the Prince of Lu. What he did and said while in these positions has, during the after centuries, greatly influenced the national ethics of all Far Eastern countries. Some of his sayings are:

"In the conduct of government there are five good principles to be observed and four bad principles to be avoided. The good principles are: First, to benefit the people without wasting the resources of the country; second, to encourage labor without giving cause for complaint; third, to desire enjoyment without covetousness; fourth, to be dignified without being supercilious; fifth, to inspire awe without being severe. The four bad principles are: cruelty, as the undue punishment

of crimes committed through ignorance because of a neglected education; tyranny, of the kind that renders people liable to punishment for offenses not publicly defined; heartlessness, which means to leave orders in abeyance and then suddenly to enforce their performance by punishment; and meanness, that is, to treat your subordinates with stingy, close exactness."

"If you, yourself, are in order, who will dare to be disorderly?"

"If you," speaking to a ruler who was distressed over frequent robberies, "do not covet wealth, although you should reward them for stealing, the people would not steal. Wish for honesty and the people will be honest. The moral power of rulers is as wind, and the people as grass. Whithersoever the wind blows the grass bends."

"In the service of his prince (country) a man should place duty first and his pay last."

"If you discover enough evidence to convict a man, feel pity and be merciful to him: do not feel glad at your discovery."

The filiality so characteristic of the children in the East, as the practice of ancestor worship, is largely due to the emphasis placed on the relation of son to father by Confucius.

"When his parents are living, a good son will do his duty to them according to the usage prescribed by propriety; when they are dead, he will bury them and honor their memory according to the rites prescribed by propriety."

"The duty of a good son now-a-days seems to consist only in supporting them. You also support your dogs. If you do not love and respect your parents, where is the difference?"

"Think how anxious your parents are when you are sick, and you will know your duty towards them."

Confucius believed the relations of man to man, when properly understood and observed, to be adequate to the needs of human progress, therefore, he laid the basis of his doctrine in the "Five Relations," viz., sovereign and subject (loyalty), father and son (filiality), husband and wife (fidelity), elder brother and younger brother (submission), friends (sincerity). Because he failed to include a sixth relation, God and man, and give it first place in his table of moral precedence, his system is rejected as a religion by the Christians—they call it an ethical code.

But if the greatness of Confucius and the efficacy of his code are to be determined by the number of his disciples, and measured by the extent and diversity of his influence, then the foremost place among all the teachers and codes of the world must be accorded them, for today Confucius is, and for twenty-four centuries has been, honored by the largest number of followers.

Eight years ago the leading newspaper in Japan, the *Jiji*, sent the following interesting question to about one thousand of the best blood and brain of the nation: "What books, now available, contribute most to the development of human character and to the enlightenment of the world?" Hundreds of lists were submitted in answer. With less than a dozen exceptions, every list contained the *Rongo*, and, in a vast majority, this book was named first.

When the final count was made and a table of the books prepared according to the popularity of choice, the *Rongo* led all the rest by several hundred. *Rongo* is the title given to the Japanese translation of the Chinese classic known in English as the *Confucian Analects*. This incident bears significant testimony to the influence of Confucian doctrine upon the greatest nation in Asia.

Confucius uttered the watchword of Far Eastern chivalry 500 B. C., "Honor the prince, and break the heathen" (enemy), and this loyal precept, applied in its true meaning, has made the Japan of today.

The superior etiquette of the Japanese, their picturesque social ceremonies, their delicate courtesies and artistic tastes, are but the reflection of the polite arts taught by the most cultured and polished gentleman of all time—Confucius. The glory of his personal culture lies in the fact that it was real, characteristic:

"A man," said Confucius, "to be a gentleman must be of strict personal honor; he must be sympathetic and obliging to his friends, affectionate to the members of his family; in danger, ready to give up his life; in view of personal advantage, swift to think of what is right. A true gentleman never tries to save his life by the sacrifice of his moral character; he makes right the substance of his being, he carries it out with judgment and good sense, he speaks it with modesty and attains it with sincerity."

Again:

"In dealing with yourself be serious. In intercourse with other men assume to be nothing but what you really are. Make conscientiousness and sincerity your first principles. Although you may live among barbarians and savages, these rules can not be neglected if you wish to be known as a gentleman."

So Confucius, the Light of the East, has passed into the lives of the millions who have dwelt and who now dwell in China and Japan, shedding his splendid rays along their winding paths. He was the champion of the imperfect, the apostle of the human. And while the bigness of earth's problems and man's relations exhausted his pen and tongue to the exclusion of Godward thoughts, yet, even in the spirit of Christ's teachings, we are led to believe that he who is earnest and true in the performance of manward duties is not far from God.

May Day

BY D. W. PARRATT, PRINCIPAL OF THE WEBSTER SCHOOL, SALT LAKE CITY

"You must wake and call me early, call me early, mother dear;
Tomorrow 'ill be the happiest time of all the glad new year;
Of all the glad new year, mother, the maddest, merriest day;
For I'm to be Queen o' the May, mother, I'm to be Queen o' the May."

—Tennyson.

In canto second of Sir Walter Scott's "Lady of the Lake" there is a Boat Song, and the first two lines of the second stanza of this song are:

"Ours is no sapling, chance-sown by the fountains,
Blooming at Beltane, in winter to fade."

The word Beltane means "fire of God," and was applied to a festival observed by the old, old inhabitants of England, called Druids, in that part of the year corresponding to the early part of our May. The festival was in honor of the sun, which they welcomed after the desolate gloom of winter, and the principal feature of the celebration was the building of great fires upon prominent hills or elevations. For many years after the Druids, the Irish people perpetuated this May custom by building bonfires short distances apart and then driving cattle between them, while at the same time fathers, holding little children in their arms, would jump back and forth through the flames.

You who have read Milton's "Paradise Lost" will recall the description of Adam waking and thinking of Eve, who was asleep; and, in this connection, the poet's reference to Zephyrus and Flora, as expressed in these words:

"Then with voice
Mild as when Zephyrus on Flora breathes,
Her hand, soft-touching, whispered thus: 'Awake!'
My fairest, my espoused, my latest found,
Heaven's last, best gift, my ever-new delight."

Zephyrus was the Roman god of the west wind, and Flora was the goddess of spring and flowers. Every year from the twenty-eighth of April to the first of May, inclusive, the Romans indulged in merry celebrations in honor of this gentle goddess, who so kindly beautified the earth with welcome spring and lovely flowers. Of course, when the Romans invaded England they took this annual festival, called *Floralia*, with them, and as

they associated and mixed with the Druids, it was but natural that the Beltane of the Druids and the Floralia of the Romans should merge and become a common festival, celebrated by all. . And while Christianity has long since convinced the English people that there are no heathen gods or goddesses, yet they still cling to May Day, with its associated ideas of sun, spring and flowers.

The Irish were not the only people to follow the Druidical custom of inviting cattle to take part in the early May festivities. For generations some of the country places of England celebrated May Day by decorating milch cows with bright flowers and brilliant ribbons, and driving them through the streets of the villages. Sometimes, however, instead of exhibiting "Boss" or "Sooky", milkmaids would bedeck milk pails with the flowers and ribbons, and then make their usual rounds from customer to customer. Upon approaching a house, the maid balanced the pail on her head and executed a certain kind of dance before the customer with the expectation of receiving a penny or two in return.

While in these two peculiar methods of celebrating May Day, one readily recognizes an amusing mixture of the Druidic cattle and the Roman flowers, yet there were other celebrations in which prominent Christian ideas were interwoven with these much older heathen notions. In one English village, for instance, every May Day morning witnessed a litter covered with floral decorations and loaded with three cheeses, making its way through the streets and thence to the churchyard. Here the three cheeses were rolled by three men around the church three times, after which they were carried back to the gathering place in the village, sliced, and distributed to the interested bystanders. In this the cheese was associated with the Druidic cow or cattle, the flowers with the goddess Flora, and the three cheeses rolled by three men three times around the church, with the Holy Trinity.

In those bygone days of old England, boys and girls, hours before day-break, would assemble in parties and make for the woods. The journey was made merry by the blowing of horns, beating of drums, and the playing of various musical instruments. After enjoying a jolly good tramp through the gray woodland, they crowned themselves with flowers and then with the first peep of the sun, returned to the village, laden with quantities of beautiful posies and branches. With these they would decorate the windows and doors of every house in the town. Each decoration had its peculiar significance, the home of the honest old villager being trimmed with branches of the sturdy oak, while that of the unfortunate scold never failed to receive its annual adornment of the poor alder.

Young boys and girls were by no means the only ones, in those good old days, to leave their beds at untimely, early hours, for there was then a prevailing notion among maidens, both young

and old, that to bathe their faces with May Day dew was sufficient to retain or even to regain youthful beauty. With such an inducement, we can readily infer that the early dawn of May saw many a solitary maiden in quest of the coveted lotion of dew, by the application of which she could forever remain "fair to look upon."

Children had not only their strolls in the woods, but they often marched in processions through the villages carrying some kind of "May god" with them. Some of the "gods" consisted simply of willows covered with cowslips, while others were elaborate May garlands. The garlands were often made of two hoops of hazel or osier, crossing each other at right angles, and completely covered with choice flowers. Usually a pretty doll in white dress was seated in the center, the garland serving admirably as a sedan chair. Through the hoops was passed a stick, also covered with flowers, by which two little girls dressed in their very best white frocks, carried the chair and its royal occupant. This feature of the parade, of course, was always in the lead; then came the girl and boy dressed to represent the lady and lord of May Day; and following the "dignities" marched the faithful subjects, shouting, singing and having a merry good time. The royal parade usually ended in a May party at the school house, on the village green, or in the neighboring meadows or woods. Here the "May god" was obliged to take a "back seat," or was hung to a tree, and the scepter was turned over to the "Queen o' the May."

And nearly every May party had its May pole with its long, pretty ribbons. Just when and by whom the first May pole was used no one is at present able to tell; however, we have an account of one as far back as the time of King Henry the Eighth. According to this account, the pole was painted yellow and black, and carried two banners, one white, with a forked end, and the other the red-cross banner of St. George. Some authors tell us the May pole was originally a standard of justice, but from our own observations we have good reasons to believe that at present it is a standard of frolic, merriment and fun.

"Round the May pole, trit, trit, trot,
See the May pole we have got;
Fine and gay,
Trip away,
Happy is our new May Day."

Editors' Table

Church Conditions and Statistics *

BY PRESIDENT JOSEPH F. SMITH

I am very happy to greet you, my brethren and sisters, in our gathering on this beautiful morning, to commence our eighty-fourth annual conference of the Church. I do not know how long I may address you this morning, but I sincerely hope that I may not weary you too long. I am very grateful to say that I am in the enjoyment of my usual health and strength, notwithstanding for sometime, like a great many of my brethren, I have been "enjoying" a bad cold the best I could. It has had its effect upon my organs of speech for, notwithstanding the cold, I have endeavored to perform my duty, and have very frequently used my voice to the utmost in addressing the quarterly conferences of our people, and also many ward gatherings as well.

I am very thankful, indeed, that the Lord has preserved us all to meet together here this morning in His service, from whom we receive all good, and in commemoration, also, of the organization of the Church of Jesus Christ of Latter-day Saints in this Dispensation of the Fulness of Times. I feel sure that during the sessions of this conference there is in store for us the usual outpouring of the good Spirit by which we may be strengthened in our faith, encouraged in our determination to continue faithful before the Lord, and aided in the performance of our duties as members and officers of the Church, and as men and women bearing responsibilities therein. All these blessings, that we may resolve again, as we no doubt have resolved many times, to be more faithful, if possible, in the future than we have been in the past. It is a fact that however good we may be, however careful in the observance of the precepts of the gospel, and in the preservation of our lives and virtues, there is a certain degree of weakness which we often call "human weakness" pervading our being. Hence, there is always opportunity for improvement over the best that we do. I feel that this is the case with me, and I believe I am not an exception to the general rule. None of us, I presume, have reached such degree of perfection in all things that we can say of a truth that we have not neglected any duty required of us in the Church, and that we have done all that we possibly could do for our own good and for the advancement of

*Opening address delivered at the 84th annual conference of the Church, April 4, 1914.

the kingdom of God. The fact is, whoever will labor for his own welfare, for his own salvation and upbuilding in the knowledge of those principles which draw men nearer to God and make them more like unto him, fitting them better for the performance of the duties required at their hands, is in like manner building up the Church. None of us, I suppose, can do as well as would be expected of us by those who are perfect in the observance of the laws of God. I presume that there are very few of us today who would be justified in claiming that we actually observe and are capable of living up to the precepts that were taught by the Son of God. However good, honest and faithful we may be, I doubt very much that there are any of us who are capable of rightfully asserting that we are living up to all the precepts of the Son of God. There are some glorious principles advocated by him that I fear it would be impossible for me, in my present condition and state of mind, to observe or comply with. To illustrate what I desire to express, I fear that if a man should smite me on the right cheek that I would not feel very willing to turn the other cheek also; or, if a man should sue me at the law, unjustly, and take away my cloak, that I would willingly give him my coat also. I fear that I cannot pray for my enemies in the same spirit of love, kindness, devotion and earnest desire for the forgiveness and exemption of the consequences of their transgressions, that I can for my friends, or those who love me, and are true and faithful to me as I would be true and faithful to them.

And so there are many great things, which are almost incomprehensible to mankind as taught by the Savior of the world, which lie before us, which should be the standard of perfection for which we should aim, that we have not yet been able to master and to apply in our lives. Yet, I believe that there are no better people in the world than the Latter-day Saints. I do not believe that there are any people in all the world, who more patiently endure insults, calumnies, and misrepresentation than the Latter-day Saints do. I do not believe that there are a people anywhere who would endure the presence of the most vicious, wicked falsifiers on earth, and allow them to peacefully remain unquestioned in their midst, as the Latter-day Saints do and are doing right along. And yet I am firm in the belief that this evil is diminishing, and that the time will come when those who falsify, who wilfully or ignorantly lie and misrepresent the people of God, will be ashamed to wag their vile tongues, at least in public. The time will come when they will be ashamed of it, and this evil will eventually cease.

THE CHURCH UNITED

Now, my brethren and sisters, I want to say to you, as I have said before on occasions like this, (and I believe I can say

it again as truly as ever before) that the Church of Jesus Christ of Latter-day Saints was never in a better condition than it is today; never was more alive to the interests of Zion; never was more united, and I believe that there never was less of fault to find with the people of God than there is today. I believe we are learning, and while we may be slow in coming to the knowledge of the truth, and to the acceptance of it all, we are progressing, we are growing in the right direction; we are learning wisdom, learning patience, getting understanding; we are increasing in our faith and in unity, and in good works; I believe this with all my soul. I believe that your servants, the Presidency of the Church; your servants, the Twelve Apostles, the Seven Presidents of Seventies, and the Presiding Bishopric of the Church, never were more faithful to you, to your interests and to the interest of the kingdom of God, than they are today. I don't believe that the time ever was when they were any more united than they are now. I believe that the councils of the priesthood are united, and that they are laboring together more effectively for their advancement and unity, and for the increase of their knowledge of the principles of the gospel, than ever before. I can say the same, I think, of all the auxiliary organizations of the Church. I believe that our Relief Society is doing a magnificent work among the people. I believe that the General Board of the Relief Society are more united than they have been, and they are doing better work than they have done before; that is, so far as I can remember, and I can remember a long way back in relation to some of the work that has been done by our Relief Societies. They are an essential organization for the good of Israel, for the welfare of the sisters, and mothers, and the daughters in Zion. They are doing a good work, and I believe are united more than ever before. I think I can say the same of all the other organizations that have been devised as helps to the priesthood for the advancement of the cause of Zion. And so I think that the kingdom is growing, that the Lord is with us, that his power is behind and before and above and beneath this work, and that it is the power of God that sustains it, that causes it to grow and to advance in the earth, and that is giving it power and influence for good among the children of men. I believe, too, that the power of God will be exerted in greater measure at home and abroad, in proportion as the faith of the Latter-day Saints and their good work increase; and as the power of the priesthood and of the people of God shall increase in the land, so the power of evil and of opposition will decrease, until the victory will come to the people of God in righteousness. I do not expect any victory, any triumph, anything to boast of, to come to the Latter-day Saints, except upon the principles of righteousness and of truth. Truth and righteousness will prevail, and endure. If we

will only continue to build upon the principles of righteousness, of truth, of justice and of honor, I say to you there is no power beneath the celestial kingdom that can stay the progress of this work. And as this work shall progress, and shall gain power and influence among men, so the powers of the adversary and of darkness will diminish before the advancement and growth of this kingdom, until the kingdom of God, and not of men will triumph.

This is my testimony to you. I hardly need to say that I never in my life saw the time when I felt more sure of the truth that we are engaged in than I do today. Never in my life did I feel more satisfied, or greater assurance in my soul of the advancement of the cause of Zion, and of the divinity of the work that we are engaged in. I know that God lives, and I know that he is upholding this work, not you, not I, no individual is doing it, no community is doing it for themselves. We may co-operate, we may be united with the power of God, and help him to hasten it on to its consummation, but the honor of the accomplishment of it, of its triumph and victory over sin, over doubt, over the ignorance of the world, will be due to Almighty God, the Maker of heaven and earth, the founder of the Church and of his own kingdom. It will be due to him, and the people of God will acknowledge it, and will give to him the honor and the glory thereof.

MEN WHO DESIRE TO LIMIT THE POWER OF GOD

It is true that we have, now and then, here and there, occasionally, persons who would, if they possibly could, limit the power, the knowledge, the wisdom of God Almighty, to the capacity of men. We have a few of them among us, and some of them have been, and may be, school teachers. They will tell you that the scriptural testimony of the miraculous deeds performed by the Son of God while he tabernacled in the flesh is mere babyism, mere symbols, nothing real, only parable, that is all. They would make you believe that; they would make you and me believe, if they could, that the Lord God never did deal with men except by and through man's own individual agency and wisdom, and that to the extent only of his own finite knowledge. They would make you believe that the winds and the waves are subject to men. They would, if they could, make you believe that the Son of God, who possessed *all power*, power to raise the dead, power to lay down his own life and take it up again, power to remit sin, power to unstop the ears of the deaf, to open the eyes of the blind, to cleanse the leper, to cast out evil spirits, and do all things, they would make you believe that all these are simply myths, and that God Almighty, who has all power, did not do such things. He "could not" turn water into

wine; all nonsense, ridiculous, they say; "could not walk on the water;" no, all nonsense; that the Almighty "could not do such things" any more than men could do them. I say again that there are just a few ignoramus, "learned fools," if you please, who would make you believe, if they could, that Almighty God is limited in his power to the capacity of man. Don't you believe it, not for one moment.

They would make you believe, if they could, that the Father and Son did not come and reveal themselves to Joseph Smith, in person; that it was but the imagination of Joseph Smith. We know better. The truth is overwhelming to the contrary. The testimony of the Spirit of the living God bears record to the contrary, and it teaches men that these things are true, and that those who deny them are simply going outside of the truth into the fallacies and follies of the philosophies of men. They are not willing to abide in the solid, simple truth which God has revealed for the salvation of the souls of men. Beware of men who come to you with heresies of this kind, who would make you to think or feel that the Lord Almighty, who made heaven and earth and created all things, is limited in his dominion over earthly things to the capacities of mortal men. They try to make you believe that God is too busy and too great to trouble about earthly things. I am glad that there are comparatively few such characters in the world, and I hope that they will become more and more scarce until they are extinct.

ITEMS FROM STATISTICAL REPORTS FOR THE YEAR 1913

Now, I feel that I must not detain you too long. The Presiding Bishop's office has kindly provided a few interesting statements in writing, which I will read to you with, perhaps, some comment as I proceed.

During the year 1913, there was an increase in membership in practically all of the stakes of Zion. The following items culled from the statistical records of the Church are at once interesting and instructive. The figures refer to the organized stakes only, exclusive of the missions:

"Birth rate among the Latter-day Saints, in the stakes, is 37 to the thousand.

"The death rate is 9.3 to the thousand. The average age of death among the Latter-day Saints, is 38 years.

"There are 8 widowers and 24 widows to the thousand."

And these, especially the latter class, are members of the Church who need the care that the widow and the fatherless usually require from those who are abundantly supplied with the necessities of life, for, as a rule, the widow and the fatherless are left practically destitute of this world's goods.

"Persons over twenty-one years of age, and unmarried, are fifty-one to the thousand.

"The marriages were 15 to the thousand; of these marriages 8 to the thousand were solemnized in the temples, and 7 to the thousand were performed through civil ceremony outside the temples."

This condition, among the Latter-day Saints, so far as the latter statement is concerned, should be remedied as soon as possible. I presume the cause of it is that some of our young people are not properly trained, not properly instructed in their duties in the Church, and when they arrive at a marriageable age, some of them, at least, are not prepared to receive the indorsement of their presiding officers to go into the temples.

While the rate of marriage among the members of the Church is perhaps as high as that prevailing in any other civilized community, it should, nevertheless, be higher. Our young people should be encouraged to marry at the proper age.

This should be a text for every bishop and for every stake president. It is not good for man to be alone, and it is necessary that our young men and women should be properly taught the importance, the sacredness and the duty of marriage. Great evils occur among young people through neglect in teaching them these principles, and from failure to encourage them to the performance of their duties, in this respect.

"During the year, 427 members of the Church entered into marriages with non-members of the Church; and of these 427, it is noted that 398 were women."

So that, it appears distinctly that it is the young women who are most inclined to follow the outsider, and to become associated in marriage with non-believers, which is a pity.

"The number of members of the Church divorced during the year is 163; of this number 59 had been married in the temples, and 104 by civil ceremony."

I think that here is a point worthy of observation by the Latter-day Saints. Men and women who become united in the holy bonds of wedlock, according to the rites and ceremonies of the Church of Jesus Christ of Latter-day Saints, enter into that solemn relationship with better understanding of the duties and responsibilities of marriage than others do, because they are taught more fully the facts in the case.

"There were excommunicated from the Church, in the stakes of Zion, 55 persons."

Mostly, I suppose, for being carried away by every wind of doctrine. We have some foolish people who take up with any chimera, or foolish notion that anybody may advance to them. They are to be pitied.

"Baptisms into the Church, of children and adults, within the stakes, numbered 35 to the thousand.

"During the year there has been a greater proportion of baptisms of adults than for several years previous; this gratifying result is probably due to the more systematic missionary service within the stakes, in which excellent labor the Seventies have been prominent. Organized and well directed labor on the part of the Seventies has been conducted whereby the message of the gospel has been carried to many of our non-'Mormon' friends who are fellow-members of the communities in which our people dwell. It is as surely our duty to preach the gospel to non-members of the Church with whom we dwell as it is to carry the message of truth to the nations of the earth. Responsibility for this home missionary labor rests upon the local authorities—the presidents and bishops,—under whose direction the Seventies residing in the several stakes and wards may be effectively engaged.

"It is gratifying to know, as the records show, that through the benefits of our local option laws, the saloon has been eliminated in communities wherein the Latter-day Saints predominate.

"A marked increase in the labors of the ward teachers is shown: and one of the direct results of this important activity is the increase in the attendance of the Latter-day Saints at their Sacrament meetings, and also a marked increase of enrollment in all the auxiliary organizations of the Church.

"In the Ogden Stake of Zion 93% of all the families in the wards were visited by the teachers, each month, during the year 1913. It is but fair to state that this is the best record in the Church.

"Great good has been accomplished by the regular visits of the ward bishoprics to the homes of the Saints. This has given the bishops a personal insight into the family organization and home life of the people of their wards: and it is pleasing to note that in all except the largest wards, the respective bishoprics have visited at least once during the year every family in their wards. In the larger wards, the bishoprics have very properly called to their aid experienced and influential brethren to assist in this annual visitation by going to the homes of the members, two or three together, as representatives of the bishopric. Approximately 60,000 families were thus visited, either by the bishoprics in person or by their specially appointed representatives, during the closing months of the year 1913."

I would like to interject here just a remark. We have had called to our attention, recently, the fact that some men who are of long standing in the Church—indeed, some of them born and reared in the Church, and who are occupying prominent positions in some of the quorums of the priesthood,—when their presidents or their bishops of the wards in which they live call upon them to visit the Saints, teach the principles of the gospel and perform the duties of teachers, they coolly inform their bishops that they have graduated from that calling, and refuse to act as teachers. Brother Charles W. Penrose is eighty-two years of age. I am going on seventy-six, and I believe that I am older than several of these good men who have graduated from the duties of the Lesser Priesthood, and I want to tell them and you that we are not too old to act as teachers, if you call us to do it—not one of us. There is never a time, there never will come a time to those who

hold the priesthood in the Church of Jesus Christ of Latter-day Saints, when men can say of themselves that they have done enough. So long as life lasts, and so long as we possess ability to do good, to labor for the upbuilding of Zion and for the benefit of the human family, we ought, with willingness, to yield with alacrity to the requirements made of us to do our duty, little or great. I hope that my friends of the Seventies and of the High Priests, who have graduated from the duties of the Lesser Priesthood, will take to heart what I say to them, and learn better, and be more valiant in their duties. For it may just come to the point that we will have to deal with men who cease to do their duties, who have paid all the tithing they are going to pay, who have paid their tithing so many years that they have become old and opulent, having plenty of means, and can ride in their automobiles, etc. They can't afford to pay their tithing because they have graduated from it. I say, we may have to deal with some of these lofty, high-minded brethren, by and by, for their fellowship as members in the Church. We do not want to do it, because it is all free will anyhow; but when men cease to have the free will to do their duty as members of the Church of Jesus Christ of Latter-day Saints, they ought not to be hoisted into responsible positions where, by their influence, they will destroy the faith of others, and we must see that this is not done.

"As already indicated, the vital statistics of the Church in the established stakes show a generally good condition among the people. As compared with the nation as a whole, our communities show a higher birth rate, a lower death rate, and greater average duration of life. It is strongly urged that strict attention be given to all sanitary requirements and rules of right living. In some of the sparsely settled districts, the people still depend upon wells or open streams for their drinking water. Stake and ward officers should put forth all proper effort to secure for their communities a properly safe-guarded water supply. Strict sanitary observance should characterize all communities. Among the greatest foes to human health are impure drinking water, poor sanitary conditions, and the common house fly."

Now, think of it! Cleanliness, it is said, is a part of godliness. No unclean thing—and I think that means cleanliness of person, cleanliness of body, as well as cleanliness of heart, and cleanliness of spirit—no unclean thing can enter into the presence of God. All of us should do our utmost to supply our homes with pure water for the use of the home. We should provide for our families, as far as possible, every convenience of a sanitary character, to preserve life, and health, and to avoid exposures to colds, to weaknesses and sickness, incident to frontier life, in our country homes. The idea of going into a home where there are children, and where the housewife, together with the children, many of them, have to dwell, and where not even the most common necessities of the home are sup-

plied for the comfort of the family, and day or night, heat or cold they must take to the field or back yard, rods away, to meet the exigencies of nature, pardon the expression. I deplore the existence of such conditions. They are not found very commonly, but where they do exist it is deplorable, and men should think and care more for the welfare, comfort, safety and health of their wives and children, than to permit them to go on year after year in this comfortless way.

"The Bureau of Information, located on the Temple Block, has continued its splendid service, in affording entertainment and imparting information to the many tourists and transients who come among us. It reports that upwards of 200,000 visitors were received at the Bureau of Information during the year.

"And probably during the present year this number will be practically doubled, if not more than doubled, from now on until the termination of the great Panama Fair at San Francisco.

"The missionary work of the Church outside the stakes has been carried on with unabated zeal. The number of missionaries laboring in the several mission fields during the year approximated an average of 2000; of this number, over 800 went from home to the various mission fields during the year. Among the missionaries are over 100 women; located principally in cities and towns where their services can be most properly applied. The presidents of stakes should feel it their duty to have in the mission field not less than six to the thousand of their stake population, so that the labor and the blessing attendant upon this great latter-day work may be fairly distributed throughout the stakes."

I hope you will remember that.

"The following elders have been honorably released from their positions as mission presidents, and have returned from the field since the last October conference: Charles H. Hyde, from the Australian mission; Roscoe W. Eardly, from the Netherlands mission; Orson D. Romney, from the New Zealand mission; C. Christian Jenson, from the Samoan mission; Franklin J. Hewlett, from the South African mission; A. Theodore Johnson, from the Swedish mission.

The positions thus vacated by the brethren named have been filled by new appointments. The mission presidents now in office are as follows:

European mission, Elder Hyrum M. Smith, of the Council of the Twelve; Australian mission, Elder Don C. Rushton; French mission, Elder Edgar B. Brossard; Hawaiian mission, Elder Samuel E. Wolley; Japanese mission, Elder H. Grant Ivins; Mexican mission, Elder Rey L. Pratt; Netherlands mission, Elder LeGrand Richards; New Zealand mission, Elder William Gardner; Samoan mission, Elder John A. Nelson, Jr.; Scandinavian mission, Elder Martin Christophersson; South African mission, Elder Nicholas G. Smith; Swedish mission, Elder Theodore Tobiason; Swiss and German mission, Elder Hyrum W. Valentine; Tahitian mission, Elder Franklin J. Fullmer.

And within the United States: California mission, Elder Joseph E. Robinson; Central States mission, Elder Samuel O. Bennion; Eastern States mission, Elder Walter P. Monson; Northern States mission, Elder German E. Ellsworth; North-western States mission, Elder Melvin J. Ballard; Southern States mission, Elder Charles A. Callis; Western States mission, Elder John L. Herrick; Iosepa Colony, Elder T. A. Waddoups.

"There are now 724 organized wards, and in addition 27 branches, within the stakes of Zion. There are 65 stakes of Zion, and 21 missions, aside from the Iosepa Colony. Of the 724 wards, 607 own meeting houses, most of which are of modern construction and have cost from \$5,000 to \$35,000 each."

And some of them a great deal more than that.

"There are 117 wards not yet provided with permanent meeting houses."

And we want some of you good brethren of the wards, who are engaged in building meeting houses today, to bear in mind these 117 wards yet unsupplied with meeting houses, and that they will be calling upon us for help, by and by. Make your burdens as light upon us as you can, unless you decide to increase the tithing. If you will get all the non-tithe payers in your wards, who claim to be members of the Church, to pay a full tithing, and everybody else will do likewise, we will not ask you to call upon the people to build your meeting houses. The Trustee-in-Trust will do it for you. But we cannot do it until more of the people will do their duty.

"During the year 1913, one new stake of Zion (Boise stake,) and 26 new wards were organized; four new stake presidents were appointed and installed, also 115 bishops, and 155 ward clerks."

So we keep changing all the while. Some die, some move away, and this creates a necessity for a new supply of men to fill these positions.

"The Church has not failed in its duty to the worthy poor. The hearts of the bishops are always open to provide for the needs of those who otherwise would be left in want. Our splendid Relief Society organization did more in aiding the poor and ministering to the needy, during the year 1913, than in any previous year since its organization."

I think this is a well deserved word of credit to the Relief Societies of the Church of Jesus Christ of Latter-day Saints, and possibly if our General Board had been a little more active in their efforts among the Latter-day Saints, going out and setting the proper example before them, even a greater work than this might have been accomplished.

"A very considerable item among the many expenditures of the Church for benevolent purposes is the aid extended to our Mexican refugees.

"The Church has sought to provide, as far as possible, mission headquarters and places of worship in the different missions as the need for such appears. At the present time the missions hold, as the property of the Church used strictly for missionary services and places of worship, houses as follows:

British mission	9	Northern States mission.....	6
California mission.....	5	Northwestern States mission.....	6
Central States mission.....	10	Samoan mission.....	8
Eastern States mission	4	Scandinavian mission.....	6
Hawaiian mission	9	Swedish mission.....	1
Iosepa Colony	1	Southern States mission.....	46
Japanese mission	1	Tahitian mission	2
Netherlands mission	2	Western States mission	3
New Zealand mission.....	3		

All 46 places in the Southern States mission, with the exception of the headquarters in Chattanooga, have been provided for by the mission itself. The president of the Southern States mission has made his mission self-sustaining, and is able to send a portion of the tithings of the people there to the Presiding Bishop's office, besides. I think it is a worthy example for some of the rest of our brethren.

To me these are very interesting facts, and I think they are facts that everybody in the Church, should know. I would like to say that the books in the Bishop's office are open to Latter-day Saints. There isn't a Latter-day Saint anywhere who may not obtain information with reference to these matters and others of interest to himself, at any time when he desires to obtain them for his own information and benefit, and for the work of the ministry in which he may be engaged. It is open to him.

Now, the Lord bless you. I hope you will pardon me for occupying so much of your time. God bless Zion. My heart is with this work, and this people. I love God. I know that he is, and I know that my Redeemer lives. May the Lord help us to abide in the truth and be faithful and vigilant and valiant unto the windng up of our labor in life, is my prayer in the name of Jesus. Amen.

Concerning the Book of Mormon Clause—"It Came to Pass"

EDITOR IMPROVEMENT ERA: It is interesting and encouraging, though assuredly not surprising, to find that the articles in course of current publication through your pages on "Hebrew Idioms and Analogies in the Book of Mormon" attract the attention of scholarly readers among both members and non-members of the Church. The author, Brother Thomas W. Brookbank, at present engaged as a missionary called to special service in England, should find satisfaction in the valuable results of his research, and in the assurance of the good he is accomplishing. His analytical study of the language of the Book of Mormon and his excellent contributions to the literature of the subject are of more than present interest; they will continue to be of assistance to students in this important field of investigation.

In a letter recently received from a personal friend, who is a gentleman of high attainments in literature and philology, approving reference is made to Brother Brookbank's writings; and this is followed by a commentary on the connective or continuant clause, "*It came to pass*," which is of so frequent occurrence in the Book of Mormon as to have claimed the attention of readers of all classes. Although my able and gifted correspondent was not writing for publication when he indited the letter referred to, I take the liberty of transmitting herewith an extract from his communication, knowing that such will be of value to your readers.

SALT LAKE CITY,
APRIL 20, 1914.

Respectfully,
JAMES E. TALMAGE.

THE COMMENT

I have read with interest the articles on "Hebrew Idioms in the Book of Mormon," by Thomas W. Brookbank, in the IMPROVEMENT ERA. The last installment read by me—"Concerning the Use of the Hebrew Conjunction for 'and' ", is very suggestive, and in this same connection, there is an even more suggestive "evidence" to be found. As is perennially familiar, the phrase "it came to pass" has been quoted as an "earmark" of the Book of Mormon, although not common in the English translations of the Old Testament. As this writer probably knows, however, the expression, where it occurs in the Hebrew or Greek scriptures, is a phrase merely. In the Hebrew, there are two words used with this translation, one meaning "to come in," "to befall," "to happen," etc., the other the verb "to be." Altogether there are about thirty examples of this phrase in the Old Testament, and something over one hundred in the New Testament, representing the verb "to come."

To derive a Hebrew idiom, however, from the use of this phrase in the Book of Mormon, one need only consider that the rule with narrative writings in the Old Testament is to begin sentences or clauses with a connective particle. This may be seen by running the eye down a page of Kings, Chronicles, etc., and noting the number of verses beginning with "and." The verbs above mentioned are used in about the same way, as simple continuants or links in the chain of thought.

It may be seen, therefore, that the text of the Book of Mormon exhibits, in the use of a constant connective expression, a close analogy to a regular idiom of the Hebrew language. It would be difficult indeed to establish the contention that a modern writer should burden his mind with the constant repetition of such a stilted phrase, when the direct style of narrative would be much more effective and much easier to write. It would be

absurd to argue that he was doing this merely to be consistent with an idiom, which no one but an appreciative Hebraist could recognize. If, also, he was "attempting to imitate the solemn style of the English Bible," as President Fairchild suggested, the particle "and" as a connective must have seemed much more familiar and regular.

If, as claimed, the Book of Mormon was actually translated from a text in Egyptian letters, the inference is nearly unescapable that the Hebrew writer used some sort of ideogram or "picture sign" as a connective, instead of the word spelled in phonetic characters. If, as is not impossible on Hebrew analogy, this sign indicated some such idea as "happening," "going forward," etc., the translation "came to pass" (after the analogy of Greek verbs in the New Testament) would seem the most logical rendering.

Such a use of Egyptian signs could be admitted, since the Book of Mormon suggests a Hebrew composition, rather than an Egyptian. This is precisely what it claims to be. An estimate of the number of "ands" in the Old Testament and of "it came to pass" in the Book of Mormon would show effectually that the latter reproduces a familiar idiom of the former; also that the writers were familiar with Hebrew, probably as a *native language*.

Major Gilbert

Through the courtesy of Superintendent of Church Schools H. H. Cummings, the IMPROVEMENT ERA presents to its readers, as a frontispiece in this number, an excellent photograph of Major J. H. Gilbert, who was the principal compositor of the first edition of the Book of Mormon. Major Gilbert was the son of Russell Gilbert and was an unpretentious, but very interesting character. It was his custom continually, up to his last birthday, to visit each succeeding year the printing office where the Book of Mormon was set, and which is still in operation. Here he would set a stick of type and regale the printers with reminiscences of his early experiences. He was very sociable and a great favorite with the young people, was an expert upon the violin, and in his early days a dancer. It was his custom to get together groups of young people and give them dancing lessons. He was respected by all the citizens of Palmyra. His death occurred when he was ninety-two years, ten months of age. None of his family reside in Palmyra. He gave to Mr. Pliney T. Sexton, who now owns the printing office, as well as the Hill Cumorah, an uncut copy of the

first edition of the Book of Mormon, and Mr. Sexton has frequently, and with great care, since he holds the book very precious, exhibited the volume to visitors from Utah who have called upon him and whom he has treated invariably with the greatest courtesy. Major Gilbert is mentioned in the *History of the Church*, volume 1, page 75.

A New Book

The Story and Philosophy of Mormonism, by Dr. James E. Talmage has just been issued from the *Deseret News* and is a work which will be welcomed by both missionaries and other readers who are members of the Church, as well as by inquirers who seek to know the truth concerning the Latter-day Saints. The little volume contains two lectures delivered at different times by Dr. Talmage. The "Story" first appeared in the IMPROVEMENT ERA, and was later issued in booklet form by the *Millennial Star*, and by the Bureau of Information, and has been translated and published abroad, versions having appeared in Swedish, modern Greek and Russian. "The Philosophy of Mormonism" was first delivered by Dr. Talmage before the Philosophical Society of Denver, and later appeared first in the IMPROVEMENT ERA. Of this also translations have been made into the Danish and German languages. The "Story" contains highly condensed essential events relating to the history of the Latter-day Saints, vividly described in a style clear and convincing, and indicating the thorough familiarity of the author with the subject under consideration. The Prophet Joseph Smith, the beginning of "Mormonism," the appearance of the Book of Mormon, the work among the Indians, temple building, the growth and expansion of the Church, the martyrdom of the prophet, and the rise and achievements of Brigham Young, his exodus with the people to the West, the "Mormon" Battalion, the arrival of the pioneers in the valleys of Utah, and the subsequent development of the Church up to recent times, are treated in the usual convincing fashion of the noted author.

In "The Philosophy of Mormonism" the reader and investigator will find a concise statement of the belief of the Latter-day Saints. This lecture is particularly valuable to investigators and friends, as well as critics, who desire an authoritative statement of "Mormon" belief in the Godhead, man's mission on earth, free agency, man's eternal progression, and other doctrines of the Latter-day Saints. Those who read it will learn that the principles of "Mormonism" conform to the teachings of the Savior, both as related to the spiritual destiny of man and to that needed service that one should give to another here upon the earth, and

in which Jesus our Lord set the example. The book is on sale at the book stores, 25 cents in paper and 50 cents in cloth, 136 pages.

Messages from the Missions

By a letter received from Theodore Ellertson, dated January 30, on the steamship "Seydlitz," we learn that five elders, with former President O. D. Romney of the New Zealand Mission, left New Zealand, January 12, per steamship "Maheno," via Australia and Europe. They stopped at Sydney, Australia, the most fashionable city of the Australian commonwealth, where they attended Sunday service with the Saints, spending four days there in which they observed the important sights. They also stopped at Melbourne, the next city in size to Sydney, but more beautiful. Here Elder Taylor, of the Australian Mission, met them, and they visited the botanical gardens, the most beautiful in Australia.

They had a portrait taken while in the gardens, showing elders, left to right, O. D. Romney, Jr., E. A. Ricks, J. L. Ellertson, President O. D. Romney, Melbourne Romney, and L. F. Harris. They held a good meeting in the evening and next morning held a Priesthood meeting. Two more days and they reached Adelaide, and here they met also with the elders and Saints where they had an outing at the National Domain. They met in the evening at the L. D. S. meeting-



house where a pleasant program was given; and four days later they reached Fremantle, the last port in Australia, where they spent only a few hours, and they then proceeded on their way around over the great waters, leaving Australia behind forever. President Romney reached Salt Lake about the middle of April.

Elder William H. Griffiths, Manchester, England: "The elders in this conference are energetic in their efforts, and the majority of the people treat us fairly well. At the Princess Theatre 'The Girl from Utah' is being played by an excellent company, but is very poorly appreciated by the public. Elders, left to right, top row: F. H. Eastmond, Provo; D. Beck, Centerfield; O. J. Bennion, Murray; C. E. Harris, Scofield; A. B. Hunter, Salt Lake City; S. T. Fotheringham, Milford; second row: L. P. Maughan, Wellsville; J. A. Welling, Fielding, Utah; G. H. Parker, Mt. View, Canada; P. Z. Hatch, Deith, Nevada; A. D. Clark, Jr., Provo; J. H. Vickers, Nephi; G. A. Hunt, Plain City, Utah; A. G. Eames, Preston, Idaho; sitting: H. Pardoe, Woods Cross; D. J. Shaw, Logan; W. H. Griffiths, conference clerk, Smith-



field; Hyrum M. Smith, mission president; C. A. White, conference president, Coalville; J. E. Davis, Salt Lake City; President Hyrum M. Smith's son, J. F. Smith, Salt Lake City, Utah.



Elder Paul R. Thomassen, Huntington, West Virginia: "The elders in this picture were taken a short time before the death of Ben E. Rich, in New York, all the brethren being from the Davis stake of Zion, Utah. Elders, left to right: Arnold M. Barnes, Paul R. Thomassen, Clifford D. Strong, Kaysville, Utah; Ben E. Rich, Centerville, Utah, at the back."

Elder L. E. Olpin, Nuhaha, New Zealand, January 26: "The first Primary association was organized in the New

Zealand Mission at Nuhaha, December 28, 1913, this being the largest branch in the New Zealand Mission. At our district conference, held at this place, and attended by former President O. D. Romney, his successor, William Gardner, Sister Mecham, and others, this association was organized, and has since held meetings each week. It consists of some of our learned Maori sisters, who take great interest in teaching the children the principles of the gospel in the English lan-

guage. Top row, left to right: Erena Whai, secretary; Ema Mataera, chorister; Apikara Waaka, second counselor; bottom row: Raiha



Mete, organist; Sister B. C. Mecham, mission mother; Erehapati Mete, president; Rangi Runga, first counselor.

Elders David H. Cannon and E. C. Samuels, Birmingham, England, February 18: "Birmingham, which bids fair for the second city

in size in the United Kingdom, is called the workshop of the world. It is said that its factories manufacture everything but ships. However, some people do not exclude these, as they say the parts that go to make up the boats are fashioned here. This city has been worked by the Church missionaries for a long time, and we have three thriving branches in it. In Handsworth Branch we have a fine chapel of our own, and are pleased to say that investigators visit our meetings in goodly numbers. When our chapel was first erected the persecution in this city was very rabid, and the knowledge of our new venture was noised throughout the isles. After thirteen months of labor under such conditions the Latter-day Saints have made many staunch friends who were once prone to attach to the name



'Mormon' any crime or lawlessness that man could be guilty of. A bounteous harvest is assured for us in the future. Elders, sitting, E. C. Samuels, Vernal; David H. Cannon, standing, Salt Lake City, Utah.

Priesthood Quorums' Table

Report of the General Committee.—This report was read at the General Priesthood meeting, Monday, April 6, 1914:

It is six years since the general authorities of the Church made the appointment of a Priesthood Outlines Committee. This period has been marked by a far-reaching increase in Priesthood activity, and a realization of the importance of the Priesthood quorums as compared with the auxiliary organizations. The outlines committee does not take the credit for the change; its work was only incidental to it.

When the weekly meeting of quorums and classes was instituted, it was extremely hard for many of the wards to accept the change, and practically impossible to continue the classes during the summer. Now the weekly meeting is established throughout the Church, and the classes continue in about eighty per cent of the wards without interruption the year round.

In a number of stakes throughout Zion the Priesthood are meeting on Sunday morning at nine o'clock and continue their sessions until ten or ten thirty, at which time the Sunday schools are called to order. Many of those in the Melchizedek Priesthood classes who are present at this Priesthood meeting attend the parents' class in the Sabbath school, thus receiving added blessing to themselves, and rendering a service to the school. In other stakes this same method is adopted except that the Lesser Priesthood meet separately in quorums at ten o'clock in the morning for one-half hour, then adjourn at 10:30 for Sabbath school, and receive their lessons in the Priesthood manuals as Sabbath school students.

In other stakes they meet at two o'clock in the afternoon for the Priesthood quorums. This is where the sacrament meetings are held in the evening. In all these stakes it is generally conceded that the Priesthood quorums are faring better, as far as attention and advancement are concerned, both in their duties and studies, than in the stakes where the Priesthood quorums meet on a week night. No general rule has been adopted in this matter, but the time of meetings is left with the authorities of each stake.

For the Church as a whole, an average of 21% of the Priesthood were in attendance at the weekly Priesthood meetings, during the year, 1913. The stake showing the best record in attendance of weekly Priesthood meetings was Ogden stake with 39% in attendance, followed closely by the Pioneer stake with 38%.

Probably the best index to the new spirit of the Priesthood is the desire for the lesson literature issued by the committee. This surprising eagerness for the outlines and text-books has been a source of some embarrassment, for already this year a new edition has had to be printed of "Gospel Themes" used by all classes of the High Priesthood. During the last five years about 150,000 outlines have been distributed throughout the Church.

Of all the activities of the Priesthood, next to crass work, the one receiving the benefit of the new impetus to the greatest extent, is ward teaching. During the last three years the average percentage of families visited rose from 20% in 1911, to 30% in 1912, and to 39% in 1913.

This result could not have been secured without reducing the average number of families in each district for each pair of teachers to visit. The number in each teachers' district was reduced from 20 in 1911 to 12 in 1912 and to 8½ in 1913. Some wards and stakes have shown wonderful examples of what can be done.

The following wards shows 100% of the families visited each month by the ward teachers for the year 1912:

Clearfield Ward, Davis stake; Elwood and Penrose, Bear River stake; Thirty-third, Liberty stake; Eden, Ogden stake; Twin Groves, Yellowstone stake; Redmesa, Young stake.

The following wards showed 100% of families visited each month by the ward teachers for 1913:

Elwood, Penrose, Riverside, of the Bear River stake; First, Thirty-third, Emigration, of the Liberty stake; Eden, Ogden stake; Fairview, Oneida stake; Twin Groves, Yellowstone stake; Redmesa, Young stake.

The best record in ward teaching was achieved by the Ogden stake, where 93% of all the families were visited each month, throughout the year, by the ward teachers. The Liberty Stake showed a record of an average of 83% visited every month, and the third best record is that of Bear River stake, showing an average of 76% visited each month for the year 1913.

In five years the Priesthood of the Church has increased in numbers over 15,000. At the end of 1908, they numbered 71,550; at beginning of this year 86,731, a veritable army of well-trained youths and young men. The largest proportionate increase has been among the priests and teachers, to which quorums special attention has been paid. In practically every ward the bishops personally preside over the priests. A few years ago, there was scarcely a quorum of priests presided over by its proper authority, the bishop.

The convenience of meeting close at home in the wards, instead of in distant parts of the stake, the frequency and regularity of the weekly meeting as contrasted with the former practice of more or less irregular monthly meetings, the convenient size of the classes, have wrought a great change in conditions. They have brought about closer companionship between members of the Priesthood, made them better acquainted with the needs of one another, better fitted to carry out any labors for the common good, and more united in spirit.

The committee has thought seriously of their work for the future. Never has the Priesthood, since the organization of the Church, been in so favorable a position to work out the problems connected with our great cause. We are meeting many of the same problems that come into the lives of people elsewhere. That we shall ultimately solve them better than can society generally, is our destiny.

Next year's work, and subsequent courses, it is desired, will have something to do with these conditions and their betterment.

It has been felt that such work in connection, of course, with the history and doctrines of the gospel and the biographies of the leaders in this dispensation, may help make active some of the 25,000 members of the Priesthood who are now performing no active labors in the wards or stakes of the Church.

The general committee will be pleased to receive from quorums any experiences or carefully considered plans that will be suggestive and helpful, to be embodied in next year's course of study.

THE GENERAL COMMITTEE ON PRIESTHOOD,

By RUGDER CLAWSON, Chairman.

Gospel Themes.—Questions and suggestions for teachers and students, by Elder David O. McKay:

PART III—PRIESTHOOD AND CHURCH GOVERNMENT (CONTINUED)

Lesson 17—Chapter III—The Church Organization.

1. Define and pronounce correctly "incomparable."
2. Explain briefly, yet comprehensively, the Church organization.
3. How was this organization given?
4. Why may this organization be rightly termed a "spiritual-temporal" government?

5. What is the purpose of this organization?
6. Name the original offices of the Church.
7. When and why were the following offices given: (1) Bishop?
- (2) The First Presidency? (3) The Council of the Twelve? (4) First Quorum of Seventy?
8. Give an account of the restoration of the Aaronic Priesthood.
9. What is the specific office or power of the Aaronic Priesthood?
- Of the Melchizedek Priesthood?
10. Name the various courts in the Church.
11. Name each council and quorum in the Church.
12. What duties are you performing in the Church as a representative of your quorum?

PART IV—THE GOSPEL DISPENSATIONS.

Lesson 18—Chapter I—Introductory.

1. Explain and memorize Gal. 1:6-8.
2. Explain the relation of all true science and philosophy to the Gospel of Christ.
3. What is the relation to the gospel of every religion that has benefited its adherents?
4. Explain the author's simile in comparing these philosophies and religions to pools of water.
5. Why do some tribes and nations receive only a portion of the gospel?
6. Why could the people of the Savior's day rightly refer to his teachings as a "restored gospel?"
7. Define "dispensations," "temporal existence" as it relates to the earth.
8. Show that the measurement of time is arbitrary.
9. Explain one system of reckoning by which man concludes that we are now in the "Saturday evening of human history."
10. What is the meaning of "inter-related."

Lesson 19—Chapter II—The Adamic Period.

1. What is the meaning of the "Dispensation of the Fulness of Times"?
2. Quote passages proving that Adam holds the keys to all dispensations.
3. What are the characteristic features of the Adamic dispensation?
4. Explain the significance of each.
5. By reference to Moses 5:14; 6:51-66, point out various principles of the gospel that are taught today as they were then.
6. Name the one office in the Church that is handed down from father to son.
7. Who is the "Ancient of Days"?
8. Who is "Michael"?
9. Explain Cain's and Abel's attitude toward the law of sacrifice.
10. Why was Cain's offering rejected? Can you suggest any other probable reason?

Lesson 20—Chapter III—Enoch and Zion.

1. Explain "contemporaneous."
2. Name the characteristic features or marks of the period in which Enoch lived.
3. What is the "law of consecration"?
4. Read carefully the seventh chapter of Moses.
5. Point out in this vision the history of God's dealings with men on this earth.

Mutual Work

How to Organize M. I. A. Scout Work

The Scout activities are a part of Mutual Improvement work, and are under the direction and supervision of the M. I. A. stake and ward officers.

All officers should know at least in a general way what scout work is. A stake Scout Master should be appointed to look after the work in the stake.

The following literature is recommended:

"Hand Book for Boys," price 30 cents postpaid.

"Hand Book for Scout Masters," price 60 cents postpaid.

"The Boy Scouts," by Jacob A. Riis, price 3 cents. This will appear in the ERA for July.

"The Boy Scout and my Boy," 1 cent.

"The Boy Scouts of the World," by Lyman Beecher Stowley, price 3 cents.

Address: "Boy Scouts of America," No. 200, 5th Ave., New York, N. Y.

The "Hand Book for Boys," and the "Hand Book for Scout Masters" can also be obtained through your local book store, or the Deseret News Book Store.

The leader of the scouts is called the Scout Master. The junior class teacher, if he is willing and qualified, and has the time, may act as Scout Master. If there is anyone else in the ward more suitable for the work, by all means select him.

The boys are divided into groups of eight, called patrols. Each eight selects out of their number two officers called patrol leader, and assistant patrol leader. The boy scout plan is not military. It teaches, however, loyalty, patriotism, chivalry, and advocates universal peace.

WHAT THE SCOUT MASTER SHOULD DO

Buy the above-named literature and study it:

First, prepare thoroughly a few lessons as found in the back of the Junior Manual for 1913-14. (On sale at the ERA office.)

Gather a few M. I. A. boys together who are or may be interested in scout work.

Do not try to have every boy in the ward present at your first meeting. It is easier to commence with a small number.

Do not enroll or have in your class boys under twelve years of age.

Register as a Scout Master with the National Organization. Blanks for this purpose can be obtained through the stake M. I. A. officers, or by writing to Dr. John H. Taylor, Desert Gymnasium, Salt Lake City, Utah.

The Scout Master should send in the names of at least eight boys with his blank. Enrollment blanks can be had for sending in the names of additional new members.

The Scout Master will obtain "Boys' Life," the official boy scout magazine, also a semi-monthly bulletin for Scout Masters, free.

Collect the 25 cent annual M. I. A. fund from the boy if he has not already paid it. The 25 cents also pays his annual scout fee. A part of this amount is sent to New York which places the scout in good standing with the National Organization of the Boy Scouts of America.

Remit the money to the general secretary, Moroni Snow, when mailing the Scout Master's application blank. If this fund has been sent to the general secretary, please so indicate. Where the fund has been paid to ward or stake secretary have them remit, at once,

to the general secretary, as the blank cannot be mailed to New York until the money has been received.

Commence with the tenderfoot requirements. Do not undertake, at the beginning, to give the boys everything there is in scoutcraft. Work into the program games, hikes and other outdoor activities. Finish tenderfoot requirements before taking up 2nd and 1st class requirements.

Emphasize the scout promise, the scout law, the scout motto, "Be Prepared," and the "daily good turn." These are the big things in scoutcraft.

Examinations should be both written and oral. Never let a boy slip through; make him come up to a high standard.

Scout Masters should not give examinations to their own scouts. Have disinterested persons give it,—the stake superintendent, board members, the superintendent of schools, or the stake honor committee. Where there is a stake Scout Master, confer with him.

Write to Dr. Taylor for further information on scout work.

City Boys' Industrial Contest

For the purpose of encouraging industry in the larger towns and cities during the school vacation season, to impress our growing boys with the value and use of money and the worth of time, and to give them experience in finding suitable and profitable employment, the Committee on Vocations and Industries of the General Board of the Y. M. M. I. A. make the following recommendations:

1. That a contest be held for the members of the Y. M. M. I. A. to be known as the City Boys' Industrial Contest.
2. That all Y. M. M. I. A. members from the age of 12 to 18 years inclusive, be eligible to enter the contest.
3. That the Ward Committeemen be requested to encourage all the boys between the ages of 12 and 18 years, inclusive, to engage in some profitable form of work during the summer vacation.
4. That the boys be encouraged to follow a line of work for which they are naturally adapted, and which may lead them in a practical way to the vocation that they will later follow; but in the event that such employment cannot be found, that they accept any honorable work for which wages or other form of remuneration may be obtained.
5. That an accurate weekly record shall be kept of the kind and hours of labor performed and the compensation received.
6. That a record be kept of all money expended from the earnings of the summer, stating the amount expended, the things for which it was spent, and the net savings.
7. For the purpose of this contest the ward is recognized as the first unit, and the stake as the second unit. That the wards be urged to give some suitable recognition for the best four records made in the ward, and that the stake give suitable recognition for the best four records made in the stake. The records adjudged to be the first, second, third, and fourth best, in each ward, are to be sent to the Stake Committeeman who shall arrange for a committee of three persons to choose, from all the records submitted by the wards, the first, second, third, and fourth best records made in the stake; these shall be sent to the Committee on Vocations and Industries of the General Board of the Y. M. M. I. A., who will arrange for a committee to select the first, second, third, and fourth best records of the Church, and the winners will be awarded cash prizes as follows: First prize, \$40; second prize, \$30; third prize, \$20, and fourth prize, \$10. In addition to the cash prizes, the General Board will award a

token signifying the achievement, and the four winners will be given honorable mention in the IMPROVEMENT ERA.

8. That the basis of judging the merits of the various records be, First, the character of the employment; second, the amount of money received for the work; third, the judgment shown in expending or saving the amount earned, and fourth the net results of the season's work from the standpoint: First, of the development of the boy's character and health; second, the purpose or motive in taking up the employment; and third, the financial results.

9. The following kinds of work, which may be engaged in by city boys during vacation are merely suggestive, and may be added to: 1. Cultivation of flowers for sale. 2. Gardening. 3. Caring for lawns—watering, cutting, etc. 4. Canvassing in all its various forms. 5. Cabinet work for those who have studied in the schools. 6. Helpers to mechanics in the trades. 7. Farm work outside the city. 8. Poultry raising. 9. Beet hoeing and thinning. 10. Fruit picking. 11. Berry gathering. 12. Choring. 13. Caring for premises while families are in the mountains. 14. Working in factories, stores, shops, offices, and banks.

M. I. A. Scouts

SUGGESTIVE LIST OF TENDERFOOT EXAMINATION QUESTIONS

1. Why do you wish to become a scout?
- *2. Repeat the scout promise.
3. What is meant by keeping yourself physically strong, mentally awake and morally straight?
4. What is a scout's duty to God and his country?
5. Why should a scout be expected to help other people at all times?
6. Name five ways of doing a good turn.
- *7. Repeat the scout law.
8. Explain the following four points of the scout law. (Any four may be chosen from the twelve, by the examiners.)
 - *9. What is the scout sign and when should it be given?
 10. Of what does the scout sign remind the scout?
 - *11. What is the scout salute and when should it be used?
 12. Explain in detail the different parts of the scout badge. What part is worn by a tenderfoot?
13. Describe two flags that were used in this country before the adoption of the Stars and Stripes.
14. Describe the first American flag bearing the stars and stripes.
15. When was it adopted and where and by whom was it made?
16. Why are there thirteen stripes and what do they signify?
17. What do the stars represent? How many stars were there in the first American flag?
18. How many stars in the flag now and what states do the last three stars represent?
19. On what day of the year are new stars added to the flag?
20. What is the flag salute?
21. What day is flag day?
22. What time of day should the flag be raised and lowered.
23. How should a flag be saluted when it is passing in parade?
24. How should the flag be hoisted for half-staff?
25. On Memorial Day how should it be hoisted?
- *26. Tie the following knots in the following manner. Square knot around some object more than one foot in diameter. Sheet bend or weaver's knot, with or without one end made fast to a solid object.

Bowline with one end of the rope made fast to a solid object. Fisherman's bend with one end of the rope made fast to a solid object. Sheepshank with both ends of the rope fastened to a solid object. Halter made about an object more than one foot in diameter. Clove hitch, timber hitch and two half hitches made over a post at least one inch in diameter.

27. Explain the scout motto.

28. What does "On my honor" mean?

Note:—It is intended that some of these questions are to be oral and some written. The examining committee may decide which.

In answering the questions starred (*) 100% is required. Other questions 80%.

M. I. A. Annual Conference

The M. I. A. Annual Conference will be held Friday, Saturday, and Sunday, June 12, 13, and 14. The first meeting held on Friday, 10 a. m., will be a joint officers' meeting, at which joint work, including contests, social and summer work, will be discussed. At 1 o'clock an officers' meeting of the Y. M. M. I. A. will be held. At 3 p. m. contest try-outs will occur in three different localities, covering music, story-telling and orations. Judges for each of these will be provided, and members of the General Board will preside. Places of meeting will be made known at the morning meeting. On Friday evening, from 8 to 11 o'clock, there will be an entertainment and social.

On Saturday morning, the Y. M. M. I. A. officers will meet at 10 o'clock. A meeting will also be held at 12:30. At 3 o'clock in the afternoon, it is expected that there will be a scout and athletic demonstration, in the gymnasium, and on Saturday evening the final try-outs in all the contests will be held.

On Sunday morning at 10 o'clock, there will be a joint meeting in the Tabernacle, at which will be discussed, leadership, training leaders, the pressing mission of Mutual Improvement, and other topics relating to joint work of the associations, to be treated by both young men and young ladies. General meetings will also be held on Sunday at 2 o'clock and at 7:30. It is expected that in addition to the addresses on these occasions, the evening session will be provided with music by the joint contest choruses. Good music will be provided for all the meetings, and a program of unusual merit will be presented during the conference. Every stake superintendent and other M. I. A. officer should be present, and as many ward presidents and class leaders as can make it convenient, should attend. A detailed program, as soon as accepted by the General Boards, will be printed in the *Deseret News*. Usual conference rates will be granted on all railways.

National Copper Bank's Contest

We have made arrangements with the National Copper Bank whereby our Utah M. I. A. members may enter the bank's Potato Growing Contest. A booklet covering the details of this contest has been sent to the committeemen, with entry blanks. More may be had, if needed, upon application to our Secretary. *Please note:* On the entry blank in the space provided for the name of the school district, the M. I. A. contestants will enter the names of the Ward M. I. A. In place of the name of the teacher, insert the name of the Ward Committeeman, and instead of the principal of the school, give the name of the President of the local association. The character of the entrant may be vouched for by the Ward Committeeman or the President of the association. The entry blanks of all M. I. A. contestants should

be sent to the Committee on Vocations and Industries, who will forward them to the bank and they must be sent in by May 20.

Boys' Half-Acre Contest

The Vocations and Industries Committee has sent to the Utah ward committeemen general instructions by Prof. J. C. Hogenson of the state Agricultural College. It is suggested that a copy of these instructions be placed immediately in the hands of all who have signified their intention to enter the Boys' Half-acre Contest, so that they will be able to compete in one or more of the contests outlined by the Agricultural College. These instructions are so full and complete that they need no comment. More copies may be had upon application.

In the Boys' Half-acre Contest, in addition to the mention in the IMPROVEMENT ERA, and the token, \$100 in gold will be distributed to the winners. This will be divided as follows: \$40 to the winner of the first place; \$30 to the second; \$20 to the third, and \$10 to the fourth. All who enter the Boys' Half-acre Contest must signify their intention to the Ward Committeeman not later than May 20, 1914. A list of all entrants is to be sent by him to the Committee on Vocations and Industries not later than June 1. (See ERA for April, 1914.)

We believe that with the handsome prizes offered by our associations, by the National Copper Bank, and by the Agricultural College, including the State and National championship, this contest will be so attractive that every boy who has good red blood in his veins will wish to enter it.

Ward Committeemen: The mater is now in your hands. "It's up to you" to give it wide publicity and encouragement, and to see that the boys of your ward make good.

The Boy Under Twelve

What shall we do with the boy under twelve years of age who insists on coming to mutual? Shall we form a separate class for him, admit him to the junior class, or refuse to permit him to take any part in mutual until he becomes of mutual age? The above questions have been submitted to the general board. Under no condition should a class be arranged for boys under twelve years of age. The mutual age, until recently, was fourteen. Now it is twelve, and boys under that age should be encouraged to attend the Primary Association, where they belong. Mutual officers should not work against the Primary by permitting or encouraging boys under twelve to attend mutual. While officers would not like to hurt the feelings of a boy, or in any way discourage him in attending to his religious duties, still, we must not forget that it is the older boys that we are working for, and there is danger of losing them when we put forth effort to care for the smaller boy. An occasional visit by the boy under age, no one will object to, but to permit him to attend regularly is neither fair to the boy nor the Primary Association, nor is it to the best interests of the M. I. A. Do not turn the under-age boy harshly away, but take the matter up with his parents and have them encourage him to go to Primary and to remain at home at night. Under no circumstances must a boy under twelve be permitted to take part in scout work. That he shall not take part is not only in accordance with our desire, but it is a fast rule with the National Organization of the Boy Scouts of America with whom we are affiliated. Work with and for the boy of twelve years and up, and let the boy under that age wait until his age shall entitle him to come under the supervision of the M. I. A.

Passing Events

"**Synthetic milk,**" made from vegetable matter, is the reported discovery of a German chemist. It is said to contain everything that is in natural milk, and in the same proportions. It is claimed, also, that it tastes like natural milk, and is just as nourishing.

The Relief Society of the "Mormon" Church will have four Utah women as representatives in the women's council, at Rome. Mrs. Susa Y. Gates, Mrs. Elizabeth C. McCune, Mrs. Hattie B. Harker, and Mrs. Clarissa S. Williams went from Salt Lake as representatives, and will attend the quinquennial session of the International Council of Women, to be held from May 5 to 14, in Rome, Italy, and which will be attended by delegates from every civilized nation.

The Dowager Empress Haruko, of Japan, died April 9, at the imperial villa, Namazu, Tokyo. She was the widow of Emperor Mutsuio, who died April 30, 1912. She was born on May 28, 1850, and in 1869 married the late emperor and was declared empress. She watched with curious interest, during her later life, the opening of the country to foreign commerce, its departure from old world customs, and its adoption of western civilization. She experienced the turmoil of the Japanese-Russian war, and witnessed the evolution of Japan into a world power.

Levi Willard Richards, a patriarch and temple worker, died March 30, 1914, in Salt Lake City. He was born June 12, 1845, at Nauvoo, and was the son of Dr. Levi and Sarah Griffith Richards. He came to Salt Lake in 1848. He was long connected with the Sunday Schools as a member of the Sunday School Union Board. He was called to labor in the Temple, in 1893, after its dedication, and remained as a worker there until he was disabled, in the fall of 1912, which confined him to his bed for several months. He was a man of loveable character, full of faith and integrity.

Woman suffrage was defeated, late in March, in the United States Senate, 35 in favor to 34 against, by the rejection of a proposed constitutional amendment, intended to be submitted to the state legislatures, for nation-wide suffrage. A two-thirds vote of both houses is required in order to submit to the legislatures any proposed amendment. The opposition came mainly from the South, where the suffrage question is complicated with the negro question. It also came from New England, on account of the great number there of foreign-born women. It must be stated, however, that the woman suffrage question is growing in the South, and it is only a matter of time, in our opinion, until universal suffrage will be granted to all the women in the United States.

The corner stone of the Utah State Capitol was laid at 5 o'clock, Saturday, April 4, by Governor William Spry. There was an attendance of more than 2,000 men and women representing every part of the state. Governor Spry was assisted in the ceremonies by President Joseph F. Smith, Reverend W. K. Ryon, of St. Mary's Cathedral, Reverend Elmer I. Goshen, of the First Congregational Church, by members of the Capitol Commission, by the governor's staff, and by Mayor Samuel C. Park. The band of the State Industrial School played "The Star-spangled Banner," and at the close of the ceremonies a wild burst of applause was given. In the course of his remarks, President Smith referred to the guiding spirit which moved the pioneers to cross the plains, and which enabled them, through their leader, to declare this to

be "the place." They were inspired by the Lord, and this being a fact, the future is secure.

Starvation stares the Albanians in the face. Last October Servian and Montenegrin troops devastated the mountain regions of Albania, the new Balkan kingdom. That was ten months after the close of the Balkan war. Men, women and children are now dying of starvation at the rate of one hundred a day, and before the next harvest 30,000 people will die of hunger. More than 25,000 are homeless, and in need of food, clothing and shelter; one hundred villages have been destroyed; 12,000 houses burned and dynamited; 8,000 men, women and children shot, stabbed or burned to death, and property worth ten million dollars annihilated. This report was made by William W. Howard of New York City, who returned recently from a journey of four hundred miles, partly on foot, through the stricken region. He is appealing to the farmers of the United States for seed corn, and for corn-bread for these victims of Servian and Montenegrin aggression.

A remarkable news item appeared in the telegrams, hidden in the daily mass of matter, dated Florence, Italy, February 13. The news item read as follows "Signor Oli Ulavi, with an ultra-violet ray apparatus, exploded two torpedoes charged with black gun powder, and two torpedoes charged with smokeless powder, which were placed in the River Arno by Admiral Pietro Fornari of the Italian navy. The ultra-violet ray apparatus was about two miles distant from the torpedoes." If this dispatch is true in what it implies, it is the most important news item of its kind that has appeared since the invention of gun powder. While it may be probable that these torpedoes were "prepared" for the particular ray known to Signor Ulavi, it is not improbable that explosives will soon be "detonated" by some one of the thousand rays that we are just beginning to discover, and then what? It is possible that the ten-million-dollar dreadnaughts may have their magazines exploded by a ray machine one hundred or one thousand miles distant; or that a soldier carrying his own cartridge belt may carry a weapon for his own annihilation. It would certainly do away with battleships and change the entire complexion of warfare.

A treaty with the republic of Colombia was made by the State Department, under Secretary William Jennings Bryan, and Colombia, on April 7, and signed at Bogota. Like all treaties it is, of course, subject to the approval of the United States Senate. The treaty amounts to an apology to Colombia, and a payment of twenty-five million dollars damages for the course taken by our government during the Roosevelt administration, in helping Panama to secede. The treaty will doubtless arouse bitter controversy in the United States Senate, and some senators have already predicted that it will never be ratified. Panama was formerly one of the united states of Colombia. Our government tried to buy a right to build the canal across Panama. We offered ten million dollars, but Colombia wanted twenty-five millions. One night, without warning, a "provisional government" was set up in Panama, which claimed that the state was an independent republic. When the amazed Colombians tried to suppress the rebellion, they were notified by our government that no fighting would be tolerated, and our warships were in Panama ports to enforce the order; so Colombia submitted to the loss of one of its states. President Roosevelt promptly recognized the new republic, and the ten millions we had offered to pay to Colombia was paid to Panama instead; and whatever rights the United States have in the canal zone were received from the republic of Panama. Colombia has never ceased to protest.

and has asked frequently to have the question referred to arbitration. While the new treaty has not been made public, it is reported that the substance of it is as follows "Colombia ceases to urge that the matter be referred to The Hague. It admits that the independence of Panama is now a fact not to be disputed. In full satisfaction, Colombia agrees to accept twenty-five million dollars damages. The United States grants Colombia full and free passage through the Panama Canal for troops, stores, and warships.

General Francisco Villa, in personal command of the insurgent forces, attacked the city of Torreon, March 21. For eleven days the battle continued unabated, with heavy loss on both sides. After eleven days of desperate fighting the rebels, under General Villa, gained undisputed possession of the city, on April 2. General Velasco, of the federals, escaped southward with a mere remnant of the federal army. Hundreds were killed on both sides, and thousands wounded. The full force of the rebels and federals engaged in a second battle at San Pedro las Colonias, during the week ending April 16. This was the greatest battle of the revolution so far, as well as the bloodiest. On Saturday Sunday and Monday, April 11, 12, and 13, the conflict was at its climax. The rebels lost, in wounded, 1,200. For thirty miles frontage, the battle raged, and owing to the wide area covered, the loss in dead may never be known. It is estimated that the federal dead, wounded and prisoners, numbered at least 3,500. Twelve hundred regulars were captured by the Constitutionalists and mustered into the rebel ranks, and many recent recruits were executed. General Velasco, who fled from Torreon, was present at this battle also. The battle culminated Monday, the 13th, when the federals fled. Villa had received 5,000 reinforcements and 20 field pieces.

After the capture of Torreon, 800 Spanish refugees were sent out of Mexico and landed at El Paso, on the 8th. They were deported on account of active participation in favor of Huerta. It is stated that several Spaniards were executed.

On the 10th of April, several American bluejackets were arrested at Tampico, by Huerta's federal soldiers. The bluejackets had gone to the wharf to load gasoline when they were arrested, and two of them were taken from the boat of Dolphin. In atonement for this outrage to the American seamen, Admiral Mayo, supported by Washington, demanded that Huerta salute the American flag. At first he refused to do so, when the United States Atlantic fleet, on the 14th of April, was ordered to concentrate at Tampico. On the 15th, at noon, nine battleships of the Atlantic fleet, under Rear Admiral Charles J. Badger, commander-in-chief, set out from Hampton Roads for Tampico and Vera Cruz. Huerta reconsidered his decision, and offered to salute the United States flag, on condition that the salute should be returned by the Americans, in accordance with Rear Admiral Mayo's demand. This was accepted by the United States government, but on the 17th Huerta again began to haggle, and stated that he wished the American ships to fire the salute simultaneously with the Mexican salute. This was flatly refused by the government at Washington, who insisted upon a literal compliance with Admiral Mayo's command. On the 17th, our government demanded that there should be no further quibbling or haggling, and that no further argument about the salute would be tolerated. On the 20th, President Wilson went before Congress to ask their co-operation and approval to do what is necessary in the circumstances, and to use the armed forces of the United States to enforce respect for the rights and dignity of our government and flag. On the 21st Vera Cruz was occupied by the Americans with a loss of four dead and twenty wounded.

University of Utah Summer School

SALT LAKE CITY, UTAH

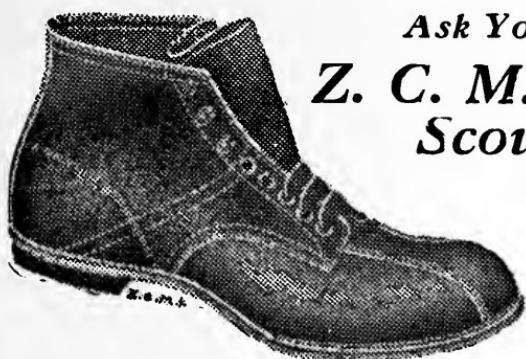
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Boys Under 18

A good many of our Utah boys have already entered the Potato Growing Competition conducted by The National Copper Bank of Salt Lake City, and of which you have probably already heard through the school teachers or your Y. M. M. I. A. Ward Committeemen

Have you entered yet? If not, why not? Remember it costs nothing, and you might win one of the three big prizes.

Send your name at once to the Era office, or to The National Copper Bank.

Don't delay. The quicker you start the more chance you will have.



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The attention of Utah boys is called to the National Copper Bank's advertisement, and the notice relating thereto in this number, on page 698. The contest applies only to boys living in Utah. If you have not yet entered, why not do so today? Ask the ERA or the bank for entry blanks, and a free book on how to grow potatoes.

The June number of the ERA will treat the worship of the Latter-day Saints. The text will be illustrated by pictures of temples, stake and ward houses of the Church. Articles: "Whom Do the Latter-day Saints Worship?" by President Charles W. Penrose; "The Spirit of Worship," by B. H. Roberts; "Temples and their Uses," by Dr. James E. Talmage; "Uses and Maintenance of the Churches of the Latter-day Saints," by Joseph F. Smith, Jr.; "A Typical Ward Sabbath Service," President Joseph B. Keeler; "Songs and Music of the Latter-day Saints," by Prof. Evan Stephens; "Organization and Maintenance of Choirs among the Latter-day Saints," Prof. Joseph Ballantyne; "Hymns of the Latter-day Saints," Levi Edgar Young; "Architecture of Church Buildings," Lewis T. Cannon; "Architecture as an Aid to Worship," Dr. J. M. Tanner; "Amusement Halls and Recreation," B. S. Hinckley, and others, with poems on kindred subjects. You will wish to send this number to your friends. From sixty to seventy-five illustrations in the text. Order extra copies now.

Improvement Era, May, 1914

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Entered at the Post Office, Salt Lake City, Utah, as second class matter.

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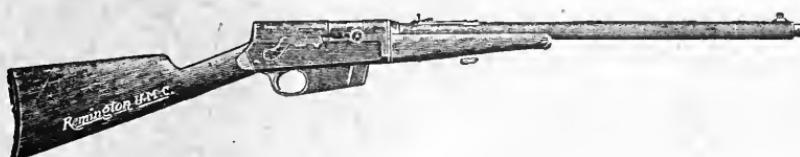
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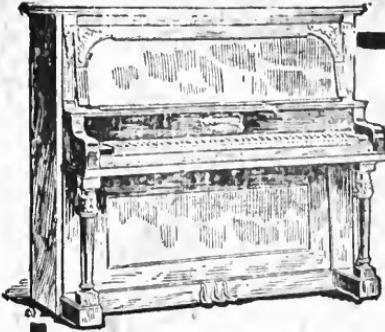
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